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In This Number:

VARIETIES OF OFFICIAL MODESTY THEODORE SCHROEDER
BABY-CULTURE ALICE B. STOCKHAM, M. D.
THE QUESTION (Poem) STEPHEN PHILLIPS
CLIMATOLOGY AND RACE CULTURE ARTHUR WASTALL
THE OLD AND NEW IDEAL R. B. KERR
THIS INCLUSIVE-LOVE BUSINESS EDGAR L. LARKIN
MARRIAGE IN THE MELTING-POT GEORGE BEDBOROUGH

EDITORIAL: Selfhood the Central Thought of Eugenics.
In the Editor's Wake.

SAN DIEGAN NOTES M. HARMAN
THE PERSONAL PROBLEM LENA BELFORT
Concerning Freedom. "Lending Our Minds Out."

VARIOUS VOICES.

Personal Liberty in the Sex Relation B. Walters, M. D.
Some Stray Shots James F. Morton, Jr.
Nudity vs. Dress R. B. Kerr.
Politics, Prejudice, and Sociology Albert Strout.

REVIEWS AND NOTICES.

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DECEMBER, 1907.

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Varieties of Official Modesty.

BY THEODORE SCHROEDER.

The purpose of this essay is to exhibit a portion of the official and juridical evidence to prove that "obscenity," as used in the statutes by which we now destroy the freedom of the press as to sex discussion, has no exact or definable meaning. For the ethnographical and psychological arguments confirming the same conclusion the reader is referred to the *Albany Law Journal* for July, 1906; the *Medico-Legal Journal*, September and December, 1907, and *Freedom of the Press and "Obscene" Literature*.

All these considerations bear upon the constitutionality of these laws, under contentions briefly outlined by me in the *Albany Law Journal* for 1907, and elaborated as to other points in the *Central Law Journal*, Sept. 6, 1907. Here we will concern ourselves only with the further demonstration of the uncertainty of these laws by evidences taken from our variety of judicial and official manifestations of modesty.

"Chastity of Records."

The early prosecutions for obscenity of literature and art occurred when the influence of puritanism was stronger than at present, and a court said: "I am for paying some respect to the chastity of our records."

Com. vs. Sharpless, 2 Serg. & Rawle, 91-113 (Penn. 1815).

Com. vs. Tarbox, 1 Cush. (Mass.) 66.

Com. vs. Holmes, 17 Mass. 336.

And so the rule came to be that indictments need not reproduce the alleged obscenity, and that rule is still in force. If "records" can be literally "chaste," then they can also be deprived of that chastity by rape. If, on the other hand, chastity is not a real quality of records, then we have the spectacle of a judicial tribunal solemnly and deliberately creating rules

of pleading upon the foundation of a mere figure of speech, misconceived as an analogy. The English courts have taken the latter view, and upon having their attention called to the American precedents, they pronounced our judicial reason for them too "fanciful and imaginary."

Bradlaugh vs. Queen, 3 Q. B. 607-620.

See also *Peop. vs. Daniley*, 63 Hun. 579.

The courts of olden times seem to have given but a limited sanction to judicial prudery or to the official moral snobbery over "chastity of records." I infer this from the following extract taken from "An Explanation Concerning Obscenities," written by the learned Pierre Bayle in the seventeenth century. He says:

When a nation are agreed in calling some words immodest . . . all members of society are obliged to respect it. The courts of justice afford us a remarkable instance of it, for lawyers are not allowed to repeat such words when they plead for punishment of those who have used them in reviling their neighbors. They will have public modesty respected in the hearing of a cause; but when they judge by report, they not only permit the reporter to mention the very words of the offender, though never so obscene, but also command him to do it. This I have from a counselor in the Parliament of Paris, who told me within these few years, that, having used a circumlocution the first time he reported such a cause, the president gave him to understand that there was no occasion to have a regard to chaste ears, but to judge of the nature of the offence, and that therefore he was obliged to speak the very word it consisted in. I fancy the Inquisition uses the same method.

V. 5, *Critical and Historical Dict.* 848. Edit. of 1738.

We have not to go far back in our own juridical history to find a very different judicial conception of modesty from that which is now dominant, and one wherein "nakedness was so little feared that adulterous women were led naked through the streets."

Remy de Gourmont, *Le Livre des Masques*, p. 184, requoted from Ellis, *Studies in Psychology of Sex: Modesty*, p. 21.

In England, for several centuries, before and during the eighteenth century, and probably later, in order to forestall spurious heirship, the ecclesiastical courts compelled widows claiming to be pregnant by their deceased husbands to submit to a physical examination by the sheriff, in the presence of twelve knights and as many women. Later, it became the practice also judicially to prescribe the place of her abode during pregnancy, and to require that parturition take place in the presence of five women appointed by the next of kin. Other women, to a fixed limit, might be present; but all must first submit to a physical examination as to their own pregnancy, before being admitted to the chamber of parturition.

Nelson's *Rights of the Clergy*, pp. 78-80. (A. D. 1709.)

The above-described mode of judicially determining material sexual facts, and the "judicial congress," which will be presently discussed, are

both the outgrowth of a very ancient custom of judicially and ecclesiastically determining the virginity of women by physical examination. Even in the last decade of the nineteenth century the chief of police in Salt Lake City, Utah, (but without statutory authority) compelled some young girls, arrested on a suspicion as being "street-walkers,"—which, however, proved unfounded,—to submit, at the police station, to an examination as to their virginity.

Out of such practices among the early Christians evolved the "judicial congress," by which a wife might demand of a husband charged with impotency in an action for marriage dissolution, or the husband might offer to give ocular demonstration of his capacity for *congressus*, by its consummation in the very presence of the court.

Pope Gregory the Great, who was raised to the pontificate in 590, appears to have been the first to confer upon bishops the right of deciding this kind of questions. . . . The great antiquity of this custom is proved by the seventeenth article of the Capitulars of Pepin, in the year 752, which bears a direct allusion to it; inasmuch as that article establishes as a principle, that impotency of a husband should be considered as a lawful cause for divorce, and that the proof of such impotency should be given, and the fact verified, at the foot of the cross. That the "congress" originated with the church, who considered it as an efficacious means for deciding questions of impotency, is still further proved by the President Boutrier and by other writers, who assert that the ecclesiastical judges of other times were alone empowered (to the exclusion of all secular ones) to take cognizance of cases of impotency. It is well attested that during the sixteenth and seventeenth centuries all the courts of law in France held the opinion that a marriage be annulled on the demand of a wife who claimed the congress.

The erudite Pierre Bayle has preserved for us some of the arguments by which was justified this practice of judicial decrees ordering a *congressus* in the presence of the court, as a means of determining an issue of potency. He quotes as follows:

The congress is the usual and most certain proof that can be used in a case of impotency; witness Lucian in his *Eunuchus*. "*Nec inimicum videri debet probationis genus quod Solum est*," says Quintilian in his seventh declamation; at least the bishops' courts in France have admitted it, and the court has authorized it by several decrees, particularly that of the 20th of January, 1597, made against one who, being accused of wanting [*testes virilis*], would not submit to it. . . .

Certainly the best precaution that can be used is to come to an actual trial; especially when we are induced to it by a desire of peace, which will best excuse a lawful [*conventus*], though done openly, than all clandestine doings can justify an unlawful divorce. Otherwise it would be an absurd thing to admit, for the proof of adultery, the evidence of one who should say that he has seen, and likewise that, in order to avoid the supposition of a child, the civil law should permit the inspection of a woman; and yet that, to justify the validity of a marriage (which is a thing much more important), one should be unwilling to see, *impactum Thyrsum horto in cupidinis*. . . .

It is to no purpose to say that his wife, pretending to modesty when it is too

late, and upon an occasion when it is not necessary, objects that she would be ashamed to have her secret parts inspected, and to go to the congress; for she must be forced to it, since she has brought things to such a pass.

I add, that in such cases the inspection is usual, so that it cannot be said that there is any injustice in requiring that which is practiced by the common law: for we learn from St. Cyprian in his epistles, and from St. Augustine and St. Ambrose, that in cases relating to the defloration of virgins, inspection has always been practiced; nay, we are told by Clemens Alexandrinus (7 *Strom.*), and by Suidas in *verbo* Jesus, that the Virgin Mary submitted to it, the sanhedrim of the high priests having ordered that she should be inspected, to discover whether she remained a virgin, and whether our Lord, whom they had a mind to adopt into their own order, should be matriculated in their registers as the son of Joseph, or as the son of the living God and of a virgin-mother. Chaffanæus recites the story at length in the fourth part of his *Catalogus gloriæ mundi*, distinct. 6.

4, Bayle's *Hist. and Crit. Dict.* 805. Edition 1737.

The date of origin of this "judicial commerce" appears to be in doubt. In the district of the Parliament of Paris it was abolished February, 1677, and the judicial custom then reverted to the physical examination of the sexual parts; but elsewhere the trial by judicial commerce continued to be the accredited method of determining impotence. From the standpoint of our present modesty, the physical examination, not in the presence of the court, did not much improve the situation, for we are informed that "the men have, in some trials, inspected the women, and the women have been admitted to inspect the men." At present, the former would not be deemed so intolerable if the men were physicians, but to have women physicians thus examine men would seem to us much more intolerable. This distinction, let it be remembered, has no logical foundation, but rests only in our difference of educated emotions as associated with the differences of sex. In other jurisdictions the "judicial commerce" was retained to a later period.

4, Bayle's *Hist. and Crit. Dict.* 803 to 807. Edition of 1737.

Davenport, *On the Powers of Reproduction*, pp. 47 to 60.

Conflict as to the Nude in Art.

Very many people to this day entertain the same view about the immorality of all nudity in art as that which was expressed by St. Chrysostom in these words: "A naked image and statue is the devil's chair."

A Just and Reasonable Reprehension against Naked Breasts, 28.

The contrary view is thus expressed: "Nakedness is always chaster in its effects than partial clothing. A study of pictures or statuary will alone serve to demonstrate this." As a well-know artist, Du Maurier, has remarked (in *Trilby*), it is "a fact well known to all painters and sculptors who have used the nude model (except a few shady pretenders, whose

purity, not being of the right sort, has gone rank from too much watching) that nothing is so chaste as nudity. Venus herself, as she drops her garments and steps on the model-throne, leaves behind her on the floor every weapon in her armory by which she can pierce to the grosser passions of men." Burton, in his *Anatomy of Melancholy* (Part III, Sec. ii, subsec. iii), deals at length with the "allurements of love," and concludes that the "greatest provocations of lust are from our apparel."

Ellis, *Psychology of Sex: Modesty*, 39, and *Erotic Symbolism*, p. 15.

See also *Fables of the Female Sex*, p. 62. (1766.)

The Rev. Frederick George Lee, in an expostulation with the Royal Academy of Art, at considerable length endorses the position of St. Chrysostom, above quoted; but the academy continues to hold to the contrary view. Dr. Lee in part says:

Permit me, in the remarks being made, to start with the axiom that nothing should be represented by the artist's brush for exhibition in public which may not be rightly and properly looked upon by the people in general (p. 7). . . . They [pictures of the nude] offend against Christian morals, directly pervert good taste, and distinctly maim modesty (p. 10).

Further on he tells us of a London prostitute who thought to make some honest shillings by becoming a nude model to the life-class of an art school. After much hesitancy, she disrobed, and from behind a temporary curtain stepped upon the model's stage.

On doing so, and finding herself suddenly under the glare of gaslight, naked, before forty or fifty students, the poor frightened creature threw up her arms, and with a shriek fell fainting on the floor. On recovering, she, uttering fearful language, dashed the money on the ground, huddled on her garments, and rushed from the place in a storm of passion.

Lee, *Immodesty in Art*, 13.

Here, then, we have a clear portrayal of two distinct and conflicting conceptions of modesty: St. Chrysostom, the Rev. Dr. Lee, and the unfortunate woman representing the one, and Du Maurier, the professional model, and the sexual psychologist representing the other.

Our obscenity statutes give us no information as to whether the legislature intended to endorse the prostitute's conception of modesty, or that of the clean-minded, unblushing, and unashamed professional models who daily exhibit themselves in nudity before the life-classes of every art school in the civilized world. While the statute gives us no clew as to which conception of modesty is adopted, the judicial legislation upon the subject seems to favor the latter.

People vs. Mueller, 96 N. Y. 408, 48 Am. Rep. 635.

U. S. vs. Smith, 45 Fed. Rep. 477.

Rabelais and Boccaccio.

In England a publisher, to escape criminal punishment, has consented to destroy his stock of Rabelais and Boccaccio.¹ In Indiana a village bookseller was induced to plead guilty and pay a fine of \$5 for sending through the mail an obscene book, to wit, *Decameron* of Boccaccio. On the strength of this a postoffice inspector affirms "this book has been declared non-mailable."² The United States district court of Utah also had before it an unexpurgated edition of Boccaccio on an indictment of its obscenity. Accompanying the book were some loose laid-in pictures, which the court instructed the jury were "obscene, lewd, and lascivious under the statute, and constituted the very kind of literature that the law was aimed against." No instruction was given to the jury concerning the unexpurgated edition of *Decameron*, nor was the question of its obscenity even submitted to the jury. The judge evidently did not consider it obscene.³ In the state courts of New York, a brief to the contrary having been submitted by Mr. Comstock, it was decided that Rabelais and Boccaccio were not obscene.⁴ After the decision the United States district court of the Western District of the Southern District of Ohio fined one Stiefel \$5 for sending *Decameron* by express from Cincinnati to Crawfordsville, Ind.⁵ Which of these conflicting views is correct, and where does the statute fix the standard for deciding whether Boccaccio is "obscene" or not?

Is the Bible "Obscene"?

Under the laws against "obscene" literature, one of the first American prosecutions of note was that of the distinguished eccentric, George Francis Train, in 1872. He was arrested for circulating obscenity, which, it turned out, consisted of quotations from the Bible. Train and his attorneys sought to have him released upon the ground that the matter was not "obscene," and demanded a decision on that issue. The prosecutor, in his perplexity, and in spite of the protest of the defendant, insisted that Train was insane. If the matter was not "obscene," his mental condition was immaterial, because there was no crime. The court refused to discharge the prisoner as one not having circulated obscenity, but directed the jury, against their own judgment, to find him not guilty, on the ground of insanity; thus by necessary implication deciding the Bible to be criminally obscene. Upon a hearing on a writ of habeas corpus, Train was ad-

¹ See Buchanan's *On Descending Into Hell*, p. 39.

² See *Frankenstein's A Victim of Comstockism*, p. 16-17.

³ See Record in *U. S. vs. Shepard*, in U. S. Circuit Court of Appeals, 154-155.

⁴ *Matter of Worthington Co.*, 30 N. Y. Sup. 361, 62d St. Rep. 115, 24 L. R. A. 110.

⁵ See *Pub. Weekly*, p. 1218, dated April 21, 1906.

judged sane and discharged. Thus an expressed decision on the obscenity of the Bible was evaded, though the unavoidable inference was for its criminality.

For partial statement see *Medico-Legal Journal*, December, 1906, p. 490; also Train's published autobiography, *My Life in Many States*, p. 328.

In his autobiography, Train informs us that a Cleveland paper was seized and destroyed for republishing the same Bible quotations which had caused his own arrest. Here, then, was a direct adjudication that parts of the Bible are criminally indecent, and therefore unmailable. (Here, I think, Train must be referring to the conviction of John A. Lant, publisher of the *Toledo Sun*.)

In 1895 John B. Wise, of Clay Center, Kansas, was arrested for sending obscene matter through the mail, which consisted wholly of a quotation from the Bible. In the United States court, after a contest, he was found guilty and fined. Just keep in mind a moment these court precedents where portions of the Bible have been judicially condemned as criminally "obscene," while I connect it with another rule of law. The courts have often decided that a book to be obscene need not be obscene throughout the whole of it, but if the book is obscene in any part it is an obscene book within the meaning of the statute.* You see at once that under the present laws, and relying wholly on precedents already established, juries of irreligious men could wholly suppress the circulation of the Bible, and in some states the laws would authorize its seizure and destruction. We also have the decision of a federal court seemingly of the opinion that the Bible is "obscene," but that, notwithstanding this fact, a successful prosecution thereon is ridiculously impossible. The decision reads thus:

As a result [according to the contention of the defendant's counsel] not only medical works, but the writings of such authors as Swift, Pope, Fielding, Shakespeare, and many others, even the *Bible* itself, would be denied the privileges of the United States mails. *Undoubtedly there are parts of the writings of said authors, and others equally noted, which are open to the charge of obscenity and lewdness, but any one objecting to such works being carried through the mails would be laughed at for his prudery.*

U. S. vs. Harman, 38 Fed. Rep. 828.

But if "undoubtedly there are parts" of the Bible "which are open to the charge of obscenity and lewdness," as the judge seems to admit, and as John Wise and another found out to their sorrow, what consolation is it to the convicted man that his persecutors are laughed at for their prudery, while he pays a fine or goes to prison for conduct which they could not know to be a crime until after conviction?

On the contrary side we have the opinion of an assistant attorney-gen-

* *U. S. vs. Bennett, Blatchford, 388.*

eral that the Bible is not obscene in any of its parts, but he carefully points out that the law is so uncertain that courts might take a different view. Under date of Dec. 4, 1891, James N. Tyner in his official capacity as assistant attorney-general of the United States, wrote to E. Q. Morton, Esq., of Daphne, Ala., as follows:

The law is made up of two clauses: One concerns the mailability of obscene, lewd, lascivious, or indecent publications, and this is determinable by the postmaster-general. The other branch of the law provides punishment for violating its provisions, and this is enforceable by the courts. I cannot therefore properly pass upon the "liability" in any case, even if it were submitted in proper form and detail, for that would be an attempted usurpation of the power of the judicial branch of the government; I can, however, state to you as I now do, that I do not regard the *Holy Bible as a whole, or any part of it published separately*, as being unmailable within the meaning of the laws.

Now we demand to know whether the Bible is "obscene" in any of its parts, and where is the statutory test which determines the question?

"Cupid's Yokes."

Another book the history of which strikingly illustrates the outrageous uncertainty of the laws against "obscene literature" is one entitled *Cupid's Yokes; or, The Binding Forces of Conjugal Love. An Essay to Consider Some Moral Government*, by E. H. Heywood. The author was a rather conspicuous co-laborer of such abolitionists as Parker and Garrison. He was also the author of considerable controversial literature upon other subjects. He was convicted June 25, 1878, for sending his pamphlet, *Cupid's Yokes*, through the mails, and sentenced to two years at hard labor. Attorney-General Devens did not consider it "obscene." He wrote, under date of Jan. 13, 1879:

I do not confound it with those obscene publications the effect and object of which is to excite the imagination and inflame the passions.

See *Liberty and Purity*, p. 62.

President Hayes in December, 1878, pardoned Mr. Heywood,—no doubt because to him the pamphlet did not seem obscene.

Before this, D. M. Bennett had been arrested, under the New York state statute, for selling *Cupid's Yokes*, and the prosecution had been dropped. Just before the pardon of Heywood, Bennett was again arrested, this time for sending *Cupid's Yokes* through the mails. He was convicted,⁷ and President Hayes again signed a pardon,—which, however, was not issued, because of some representations that Bennett had also been guilty of adultery.⁸

⁷ See *U. S. vs. Bennett, Fed. Case No. 14571*.

⁸ See *Liberty and Purity*, p. 63.

In April, 1878, Mrs. Abbie Dyke Lee was tried under the Massachusetts state statute against selling "obscene" literature, which consisted of *Cupid's Yokes*. The jury disagreed, the case was thereupon dismissed, and the book continued, without molestation, to circulate in Massachusetts. In 1882 Heywood was again arrested for sending *Cupid's Yokes* through the mails. Judge Nelson, after hearing the pamphlet read, said: "The court is robust enough to stand for anything in that book," and quashed the indictment.

See *Free Speech: Report of Ezra Heywood's Defense*.

Here, then, we have two convictions, one jury disagreement and consequent dismissal, one acquittal because the book was not "obscene," and one pardon upon the same ground, and one abandonment of prosecution. There was never any dispute about the contents or meaning of the book. The uncertainty is therefore wholly in the law. After five arrests,—resulting in one abandonment of prosecution, two discharges as not guilty, two convictions,—the opinions of the attorney-general of the United States and of the United States circuit court, and the judicial "constructions" of the statutes against "obscene" literature as applied to this particular book, no man on earth can tell, even now, whether it is a crime to send *Cupid's Yokes* through the mail. If any one claims to know whether the law condemns this book, I ask him to point to a statutory test which is decisive.

Even if in every case *Cupid's Yokes* had been declared not to be "obscene," still this would be no protection to the next vendor of the book, because the next jury might reach a different conclusion as to what the law prohibited. Indeed, the courts might, as courts have done, instruct the jury to disregard a precedent of acquittal by another court deciding that the same matter was not "obscene." This I understand to be the effect of all tests of obscenity, and also of the following charge from Judge Butler, Eastern District of Pennsylvania, as unofficially published by Mr. Comstock from the official stenographer's report. The judge charged: "It is wholly unimportant what may have occurred elsewhere in the consideration of this question, if it ever has been considered; you have nothing to do with it at this time."

U. S. vs. Sherman: Morals, Not Art or Literature, p. 33.

Conclusion.

In every case we have the more or less pointed judicial admission that a book or writing about whose contents or meaning there is not a suggestion of doubt, may be declared criminal or innocent, as moral idiosyncracies, whim, discretion, caprice, or malice may incline the jury to decide.

It could not be made plainer that in every such case the judge or the jury is authorized to exercise an *ex post facto* legislative discretion, under which a conviction is reached, and not according to the letter of any statute; except as enactments having the formality of statute law, by reason of uncertainty seem to authorize judges—or, in the judicial discretion, juries—to exercise such delegated power to define in each such case what shall be deemed the criminal law for the purpose of that case only.

Apply the test laid down by innumerable decisions, that “no penal law can be sustained unless its mandates are so clearly expressed that any ordinary person can determine in advance what he may or may not do under it,” and this statute here under consideration is unconstitutional beyond all reasonable doubt. Only thus can we preserve liberty under government by law, as against the arbitrary despotism of men.

63 East Fifty-ninth Street, New York City, N. Y.

Baby-Culture.

BY ALICE B. STOCKHAM, M. D.

Some time in life every man has a heart-craving to become a father, and many times every woman wishes to become a mother. The desire for offspring is inherent in humanity. President Roosevelt's plea for “plenty of children” and his protest against what he is pleased to call “race suicide” have some foundation.

There are women who, devoted to conventionalities, seek pleasure in cards, theaters, and fashionable frivolities, and have no time for motherhood. They live in a play-world, spending all effort and money in keeping up appearances. This class of people may rightfully be accused of committing “race suicide.” Would the progeny of such women add to the progress of humanity?

The fiat of commercialism bars children from hotels, boarding-houses, and apartments. Not long ago in Chicago a tenant demanded that a neighbor be turned out because of the advent of a pair of twins. The sick mother and her helpless babes must be sheltered in other quarters. If there is no room for children, if they are in everybody's way and there is nowhere for them to go, no way to train head and hand and heart, why not have “race suicide”?

Thinking people, students of stirpiculture, however, demand that children shall be fewer and better; that there should be intelligent control

of the fecundating power, and conditions provided for the best interest of the child.

If we are to have "plenty of children, and they are to grow up not unhealthy in body and stunted or vicious in mind" (Roosevelt), we must call into service the intelligence, the genius, the inventive and creative faculties of men and women, to provide for them. Present conditions, especially in cities, are unfavorable for parentage. If the crowding and huddling of people increase in the centers of civilization, race suicide must become, not a matter of choice, but a necessity. We have broad prairies, beautiful valleys, vast mountains: why not utilize them that a plentiful progeny need not be outcasts; where twins and triplets may be reared without fear of a landlord's eviction?

The cure for race suicide may be found in the establishment of a new department in government, to be devoted to human-culture, giving best conditions for parentage and best environments for the physical, mental, and moral development of the child. This department may be called a department of human-culture, or *Homo* culture, or parental science; department of the home, or of stirpiculture, or of anthropology. The name should be broad and inclusive, its first thought and object being to born better babies. This department should include household economics, the science of marriage and reproduction, stirpiculture (improvement in stock), ædæology (prenatal culture), tokology (the science of child-birth), and pædology (child-culture). Men and women eminent as specialists and deeply interested in the progress of the race should be given charge of subdivisions in the department.

State universities, colleges, public and private schools, have within a few years added to their curricula scientific and practical instructions upon the economics of the home. So far this is well, and denotes progress in the right direction. A similar provision should be made to give scientific instruction upon marriage and reproduction. The flippancy and thoughtlessness with which many people enter an engagement is greatly in contrast to the gravity and responsibility of the situation. Without as much training as may be given for a situation as a clerk or housemaid, two young people assume the relationship of husband and wife, and set up a home in which propagation becomes an incident if not an accident. The girl may never have even dressed a baby, and more than likely has had no instruction upon the science of reproduction. *The innocence of ignorance is the investment she offers at the marriage altar.*

We educate children in bookcraft, handicraft, and statecraft. Why not add marriage-craft and baby-craft to the curricula of the school? Why may not men be educated as husbands, and women as wives, and both as parents? Colleges, books, and encyclopedias should reinstate expur-

gated physiology, that youths may learn of special natural functions. They are taught reverently that Nature is the first hybridist. They learn that through budding and grafting, new and improved fruits are produced, or by union of pollen to stigma a new variety of corn is given. So, also, through scientific research they may know that stirpiculture may be applied to the human race as well as to animals. This progressive age demands a healthier, sturdier, and a wiser race; children not only with healthy bodies, but with keen intellect and clear vision. A bureau of literature should be a special feature of the home department. Books and periodicals that give scientific instruction upon marriage and parentage should be within reach of all. The present proscriptive postoffice regulations should not be construed to include scientific knowledge upon reproduction.

Men or women contemplating marriage should find in this bureau information and instruction upon the most vital topics they are called upon to consider. Child-culture is a common theme of the day, but most teaching considers the child after its character is well formed. Baby-culture that includes heredity, prenatal influences, and the cradle-life is ignored and left to rule of ignorance.

Many years ago Oliver Wendell Holmes made the statement that the education of the child should begin two hundred years before its birth. Fröbel constantly reiterated that the first two years of a child's life was the most formative period. Mothers who rock the cradle put the stamp of intelligence or ignorance upon a nation.

We honor motherhood in song and story. In art, the Madonnas are given the highest place; in religion, Mary is venerated next to God. In the performance of the natural function of maternity, the foresight, care, and protection that this sacred office demands should be awarded to every woman.

We are horrified to know that a Hindu woman casts her dead baby in the Ganges; but in Christian countries claiming the highest civilization the expectant mother may be seen washing, scrubbing, working in the truck-patch early and late, plying her needle way into the night,—all mayhap for a pittance to keep the wolf from the door.

The home department, this department of baby-culture, will so honor motherhood, will so provide for the plenty of children that are to come, that no mother will have to work for her own child's support during the period of gestation and lactation. She may not be idle, but her industries will be of her own choosing and will take for themselves the form of recreation and at the same time be adapted to the formative character of the child. Not only in art, not only in religion, shall it be said that "a mother is the holiest thing alive"; but in and through the government

homes will be guaranteed to all mothers—homes that provide the best environment for the health and comfort of mothers and an assurance that their offspring shall be superior in physical and mental qualities.

We need not ask that less attention be given to education, to agriculture, to industry, to finance. We do ask that wisdom as great as any now given to any department shall establish and maintain a department for the home—a department wherein fatherhood and motherhood shall claim the first attention. Our homes will then be real homes; not merely four square walls in which to hide the tragedies of life, but homes giving comfort, satisfaction, and joy.

America has little of which to boast until she has made provision for suitable gestation and comfortable birth for every child. It is no use to clamor for "plenty of children" until the wisdom and foresight of our people, and especially the heads of government, plan and prepare homes suitable for them. It is not enough that they have shelter, food, and clothing; added to these there must be written in shining letters on the heart of every parent the word "Welcome." No child should be branded before birth as an outcast. *Man may never destroy what is founded in nature, but he can so elevate it as to develop the intent of nature and bring it to accord with the highest needs of humanity.*

When the government gives us a department of the home, of human or *Homo* culture, devises and promulgates plans of scientific marriage and scientific reproduction, and makes suitable provisions for the family in every need, there will be no cry of race suicide.

The Question.

Father, beneath the moonless night,
This heavy stillness without light,
There comes a thought which I must
speak:

Why is my body then so weak?
Why do I falter in the race,
And flag behind this mighty pace?
Why is my strength so quickly flown?
And hark! my mother sobs alone.

My son, when I was young and free,
When I was filled with sap and glee,
I squandered here and there my strength,
And to thy mother's arms at length
Weary I came, and overtired;
With fever all my bones were fired:
Therefore so soon thy strength is flown,
Therefore thy mother sobs alone.

Father, since in your weaker thought
And in your languor I was wrought,
Put me away as creatures are;
I am infirm and filled with care.
Feebly you brought me to the light,
Ah! gently hide me out of sight!
Then sooner will my strength be flown,
Nor will my mother sob alone.

My son, stir up the fire, and pass
Quickly the comfortable glass!
The infirm and evil fly in vain
Is toiling up the window pane.
Fill up, for life is so, nor sigh;
We cannot run from Destiny.
Then cheer thy strength that's quickly
flown.

Ah! how thy mother sobs alone!

—Stephen Phillips.

Climatology and Race Culture.

BY ARTHUR WASTALL.

Mr. Joseph Steiner's thoughtful contribution to this subject in the September number of *THE AMERICAN JOURNAL OF EUGENICS* constrains me to broach yet another phase of the question of perhaps equal importance. I am furthermore prompted by a desire to counteract, in a measure, certain erroneous ideas promulgated by me, and for which I was chiefly responsible, while conducting a health journal in London some dozen years back, the which publication circulated freely in America. I refer to that particular form of nonsense which the term "God's sunshine" embodies, and the extolling of the questionable virtues of the sun's rays.

Now, in a brumous country like England, where one is so dependent upon artificial light, it is more understandable that this exaggeration should prevail, but I find Americans are no whit less influenced by what has been termed the Northern light-hunger. Harm has undoubtedly been done by sun-baths and all such advocacy ("made in Germany," by the way) symptomatic of this craze. It is about time the worship of the sun ceased, as many lives have unquestionably been sacrificed to this modern fetish.

A decade of travel in sunny climes and residence in the very heart of the tropics has so altered my views that I can now admit Mr. Steiner's contention that "a tropical heat has the effect of driving every growth to seed in both plant and animal life, and that consequently a high order of intellectual and physical development under the influence of a tropical sun (except under most favorable circumstances) is out of the question." I would, however, like to point out that it is not the heat, but the light of the sun's rays, that is the prejudicial agent. The great stimulation due to excess of light is now held to be the chief cause of the mischief, and my own experience quite accords with this. Especially are the short and ultra-violet rays of the sun harmful to all humans whose skin is not pigmented to ward off and withstand them. For proofs of this I must refer my readers to Major Woodruff's excellent work on *The Effects of Tropical Light on White Men* (Rebman & Co., New York and London), which no one who values health should miss, especially if a resident of a sunny clime. To bear out this statement as to the penetrability of the skin, I will make just one quotation from the above-mentioned book:

Finson, long ago—that is, prior to 1894—also showed that violet and ultra-violet rays if concentrated can penetrate quite a distance into our bodies. Borden mentions that they had been shown to pass entirely through, and Drs. W. S. Gottiel and M. W. Franklin proved that they pass entirely through the body if strong enough, and affect photographic plates.

Many experiments have been made to test the penetrability of the skin to violet and ultra-violet light, and the reports are quite discrepant; but the discrepancies are all cleared up if we take into consideration the amount of light, its concentration, and the degree of pigmentation. Thus a black skin will stop rays which will pass through a brown skin, and the latter will exclude those passing easily through a blond skin. Hence a moderate degree of ultra-violet is stopped by the skin, but Freund proves that concentrated light passes through all skins as before mentioned. Similarly, the longer the wave, the more easily does it penetrate all skins; and while the violet sun's rays pass with difficulty through pigmented skins, the ultra-violet of an equal amount of sun's rays may be stopped.

If we grant the harm wrought by an ardent vertical sun upon white men—who foolhardily expose themselves to it when negroes and most animals hide themselves from it—we shall see how insuperable becomes the task of the “Conquest of the Tropics” pursued along present-day lines. To succeed in it we must build quite different dwellings, that will exclude direct light, except as required for purposes of disinfection, etc.; we must clothe ourselves in black underwear and absolutely sun-proof headgear, use protective smoked glasses to counteract the glare, and so order our day's labor that we are not exposed, even when so protected, for four hours each side of noon to any but diffused light. Under such conditions, residence in the equatorial belt may be made more supportable to white men; but to ever expect to become acclimated there, or even in any latitude lower than 45 degrees, is, according to Major Woodruff, a futile hope for all blonds or Aryans, whose original home was north of 50 degrees, probably at 55 degrees, and some have even suggested north of 60 degrees in Scandinavia.

On this reckoning it will be seen that almost the whole of the United States, except perhaps a small spot in the Adirondacks and the northwest corner of Washington state, are unsuited to blond migrations and settlement. Herein, perhaps, lies the phenomena of the rapidly increasing preponderance of the brunette, or Mediterranean, race there, which, finding itself quite at home, thrives to the same extent that Scandinavians, for instance, languish, and perish even in a few generations.

The main conclusions to be drawn from this remarkable book, then, are: That emigration should proceed mostly along isothermic lines, and when otherwise, then from south to north with more chances of success than vice versa; that races should not be classed by the pigmentation of the skin, which is no true racial characteristic; that every climate is perfect for its adjusted types; that it is latitude, slightly modified by elevation and also by forestation and cloudiness, which determines fitness as to pigmentation. That the black man should be within 25 to 30 degrees of the equator, the brown 30 to 35 degrees, the olive (our Semitic or Mediterranean type) flourishes best at 35 to 45 degrees, and the blond, as before stated, to the north of 50 degrees. Further, that we can, of course, avoid much of the

results of unfitness as we do the results of our naked condition; and, finally, that surviving races are always pure-blooded and not mixtures.

Perhaps the feature that stands out most in the Woodruff theories is the partiality displayed for the blond type of white men, which he claims is so much more intelligent than all others as to have been the ruling element in Europe since historic times and even long before, and that North America has reaped the benefit of this type more than any other place to which Aryans have migrated. It is doubtless quite true that the world owes a great debt to the ideas emanating from the brains of the blond, or Aryan, race; but since this type is really after all but an offshoot of a dark-haired and pigmented race, and since by far the greater portion of the world belongs by fitness for occupancy—according to his own theory—to the olive or brown races, it does seem anomalous to thus place its value so high above all others, especially as from an æsthetic viewpoint the light-haired long-heads are certainly not the handsomest.

But in considering Major Woodruff's ideas one must discount the bias of the military profession, which he graces, that pervades them. What are other characteristics, in the consideration of this caste, alongside those which make a race domineer over and rule the others? Certain it is that these characteristics were and are preëminently possessed by the Aryans, but are they intrinsically more precious than those which gave birth to the arts and industries? I would also remind Major Woodruff that as good a case as he has made out for the long-heads could also be stated on the round-heads' behalf, only, of course, in another direction.

As to his views against race admixture, which he shares with many prominent anthropologists, it may yet be found that quite surprisingly good results can be obtained, in full accordance with those experienced with less developed animals, by the mating of not too divergent species, such, for instance, as the blonds and olives, and the latter swarthy type with the browns, providing that the resultant offspring do not inhabit a country unsuited to the lightest in color of either parent. I am inclined to think the violation of this latter very important safeguard has been chiefly responsible for the failures up to now in human hybridization.

Mr. Steiner is not only specially fitted for this order of ideas, but has a first-hand acquaintance with the people and customs of the most varied countries, and is therefore peculiarly fitted to render service to eugenists by work in this very big field. His opinion of the book I have thus lightly referred to would, I am sure, be much appreciated. Theory must precede practice, and there is yet much to be accomplished before the economic readjustment he so rightly sets store by overtakes us.

East London, Cape Colony, Africa.

The Old and New Ideal.

BY R. B. KERR.

Some years ago E. F. Ruedebusch pointed out that there were two entirely different schools of sex reformers. Both are utterly opposed to the present system, but they are also utterly opposed to one another. Just as Socialists and Anarchists seek to cure the same economic evils by totally different methods, so the old and new idealists seek to abolish sexual evils by different methods which have almost nothing in common. For the sake of perfect lucidity of thought it is necessary to understand the differences between these two schools.

A splendid example of the old idealist school of thought is to be found in the editor's article entitled "Marriage," in the September number of *EUGENICS*. He says:

To my thinking, the "deadly and capital mistake of all the ages" consists in tying people together so hard and fast that they cannot separate without crime or dishonor.

He then goes on to endorse the view of Professor Larkin, a typical old idealist, that the principal cause of marital misery is that "temperaments often change after marriage." In a word, the old idealists believe that marital unhappiness is due to some change in the nature of the parties, and that the only cure is easy separation.

To me and other new idealists this view is utterly false, and not merely false, but most detestable. According to Professor Larkin, one-half of all the married pairs in the country loathe each other. Clearly, then, according to his theory, all these should separate. He says that another quarter are indifferent to one another, and I suppose he thinks that they, also, should separate. Of the remainder, he says that half are losing their love, and I presume he looks forward to their separation as something desirable. Thus Professor Larkin would have seven-eighths of the people in the United States break up their homes, pack their furniture, and go out into the world in search of new mates. Moreover, a temperament may change many times in a lifetime, if it can change once; so Professor Larkin would have most of the people in America spend their lives in constantly changing their dwellings, saying good-by to friends, packing furniture and pictures, and doing all the things which every woman hates more than anything in the world.

This theory has been before the world for at least two hundred years, and the world has utterly rejected it. It is less popular today than it was in the middle of the eighteenth century. No wonder recent statistics

published in Germany show that only 14 per cent of the female population of America have any occupation. The overwhelming majority of American women live by being wives, and there are not occupations enough open to women to enable them to live in any other way. Naturally they want a steady job, especially when they are getting old and losing their charms. Women are therefore intensely opposed to every proposal for the easy breaking up of homes, and they do not look upon any man as their friend who proposes anything of the sort. No doubt the economic independence of women would go a long way to remove this prejudice; but I do not believe that the time will ever come when women will love packing, leave-taking, and easy separation. As Reudebusch truly said, the best thing about marriage is that it is hard to dissolve. If it is a choice between Professor Larkin and Cardinal Gibbons, I stand by Cardinal Gibbons.

Fortunately we are not driven to so deplorable a choice. Of late years a school has sprung up which utterly repudiates the theories of Voltaire, Diderot, Karl Heinzen, and the other old idealists. To this school Professor Larkin's explanation is a perfect absurdity. Suppose Professor Larkin fell violently in love with oatmeal mush and decided to eat nothing else at every meal, and suppose that at the end of three months he had come to loathe oatmeal mush with an unspeakable loathing. Would he then say that his temperament had changed since he married oatmeal mush, and that he must now seek some other food upon which to lavish his exclusive devotion? Suppose that he were so fond of the climate of Lowe Observatory that he decided to be "true" to it to the end of his life, and never leave it; and suppose that after two years he could not endure the confinement any longer, and went down to have a lovely time in Los Angeles. Would he then say his temperament had changed, and that he must get a divorce from Mount Echo and be "loyal" to Los Angeles till death, or until the next change of temperament? Professor Larkin will at once see the absurdities of these suppositions; but what blindness can it be which makes him fall into similar absurdities when he talks of love?

It is a fundamental law of the human mind, which every psychologist of the last two thousand years has recognized, that monotony causes indifference or disgust, while variety keeps every pleasure alive. In his *Outlines of Psychology*, which is a text-book in every American college, James Sully says: "All forms of pleasurable activity, *if sufficiently* intermitted, retain much of their pristine freshness." Bernard Shaw says: "Every married woman requires a holiday from her husband occasionally, even when he suits her perfectly." The wise men of all ages have said, "Variety is the spice of life." These truths, carried out to their complete logical conclusions, absolutely solve the sex question. When men and women accept the principle of inclusive love, very few couples will wish to separate.

Of course, I realize that future economic changes may sweep away the custom of living in couples altogether. One of the dead certainties of the future is state maintenance of children and payment of mothers. In many parts of Europe the feeding of school-children by public authorities has already commenced, and the Socialists are clamoring for the extension of the system until every child is wholly maintained by the state until he is sixteen, and after that if he goes to the university. A tremendous agitation is now going on in favor of making motherhood a state-paid profession, the movement being led in England by Bernard Shaw, H. G. Wells, and Sydney Webb. Before long every woman will be guaranteed work by the state. Doubtless the small house, with its small cook-stove, will vanish entirely, and we shall live in great buildings containing five thousand or more persons, where all nursery and domestic work will be done by about two hundred and fifty paid servants, and all the other women will go out and earn their living in the industries of the country. These changes will very likely abolish the custom of men and women living in pairs, and all sorts of new arrangements may spring up. But so long as present economic conditions continue, so long will the present form of the family be the prevailing type. There are two things we can do: we can demand that every woman shall be free to have children without living with a man at all, and we can demand that those who live in pairs shall be free to practice inclusive love.

If *THE AMERICAN JOURNAL OF EUGENICS* will agitate for these two reforms it will attract wide attention and accomplish much; if it will also work for state maintenance of children and payment of mothers, it will accomplish more: but if it can offer the world nothing more modern or more constructive than an endless series of articles in favor of easy separation, it will accomplish very little.

This Inclusive-Love Business.

BY EDGAR L. LARKIN.

And now I am all broken up, for here comes my effulgent and didactic brother, R. B. Kerr, in a herculean effort to elevate me up, up to a high plane. I am on an exalted flat place now, away in advance of everybody else on earth except good Brother Kerr. I have not hit the high plane of "inclusive love" yet. My friends would call me down, saying "it's free love." Now, "free love" is a rank eugenic heresy, has been tried for ten thousand years everywhere, and it never has worked well. A whole lot of things commonly called "complications" spring up around town when this

"free-love" business is running. David, away back in the time of the Psalms, had trouble with the buzz-saw. He couldn't get out of the difficulty. Brother Kerr goes on dreadfully, saying that I am a "typical old idealist." Fact, I am; thanks. For a mighty psychological and physiological change often occurs in pairs after they are happily married. This change is simply an appalling thing; the chief curse on earth, without doubt. This wonderful thing is change in auras. This is a deep-seated fact in nature, and cannot and positively must not be ignored any longer by those caring for the happiness of human beings, or for their long-continued existence on this planet. Especially that of the Anglo-Saxon race, with its frightful increase in abortions, due to the standing curse of mankind, "marriage-for-life." The deep cause of changes of auras lies in the brain and nervous system, and is not yet understood. But it is known that aural emanations in space round about the human body change, in many cases completely, after marriage. Thus within ten years after a genuine love marriage both may become entirely different beings, totally unharmonic and unsuited to each other. Look at this: Auras may become as poison to each other as strychnia is to life. The capital crime of all ages is to force a man and woman to live together after auras are poisonous. And a crime of double malignity, to produce poisoned children by poisoned parents. It is now known that Nature has no trace of forgiveness. All living beings violating a single one of Nature's laws must suffer the sure consequences, without hope of escape. Now, it is the intention of Nature to wipe out all names of families—the very name will disappear—who persist in bringing their poisoned children into this terrific world of pain. In time, these poisonous monsters, not normal human beings, will be unable to breed—thanks to good Dame Nature. Mayhap, exalted names of long lines of "aristocrats" will be wiped off the earth first. For proof, see the snake-like quarrels and incessant wranglings of the excessively wealthy, hothouse neurotics. Reformer Kerr wants "lucidity of thought." So do I, and it is lucid to say that Nature is getting ready to clean out our ever-increasing number of sex-perverts. See this horror: "Cannot separate without crime or dishonor." To separate is not a crime, it is a high honor. Divorce is now known to be a rigid scientific word, the highest known to the sciences psychology and anthropology. The way to become enlightened is to read one verse of Brother Kerr's stuff, then one of mine. Thus he says: "In a word, the old idealists believe that marital unhappiness is due to change in the nature of the parties, and that the only cure is easy separation." Literally true, and I want to be an "old idealist" for several weeks to come. For it is known to students of late types of neurosis that separation is the only cure of these malignant diseases. They are worse than tuberculosis.

This Packing of Furniture.

See Biologist Kerr's exegesis of the literature of furniture. Read his stanzas critically. Why move the furniture? That belongs to the house. Move men and women; let them get out of the house and take their deadly auras with them. Why on earth take chairs and tables? What has furniture to do with the production of frightful little hate-children? I am giving attention to the suffering children—not to furniture. Clean up things, as chairs, sofas, beds, wall-paper, and the like, to get off poisoned aural emanations and results of unharmonic oscillations, if you want; but save freight charges. Don't move goods—just humans. Vacate as often as auras change; if not, then live together and fight day after day, year after year, if you wish; but I implore you, in the name of frowning laws of Nature, not to bring children into the seething hells of a modern neurotic "home." For at no period in the historic epoch of man's existence have there been so many home-hells as at present. Nor nearly so many neurotics, nor poisoned auras. This is due to forced lives, as in our great cities. Not more than one in fifty in a city of a million people is perfectly normal in the nerve system, and therefore in the sex system. All neurologists know that what I am saying is true. "Women hate to move furniture"—true, so let them leave it and get out themselves, or eject unharmonic husbands. "The world has utterly rejected it." This is news, for divorces are increasing faster than at any time since history began. Nearly every peaceful occupation is now open to women. True, they are not soldiers, and I have not heard of them as iron-founders, coal-diggers, and railway-builders. But over three-fourths of all industrial employments are now open to and actually engaged in by women. Economic independence has already sounded the knell of that colossal horror heaped upon women, marriage-for-life. For what woman of common sense, could she only by any means whatever be informed of marital hells and chambers of horrors *before* marriage, would deliberately deed away her body for life to work as a dreadful slave sixteen hours per day for "board" and "clothes"? Look at that argument about "oatmeal mush." It is true, I loathe it; so got a divorce from the indigestible stuff and took up with lemon pie. And now I am getting my mind in shape to divorce that. I got an interlocutory divorce from Chicago and came straight up to the top of this delectable mountain. I could not stand the "monotony" of the wind-blowing city, with its horrible slaughter of children and animals; so came to this home of sweet, blessed peace. Then Brother Kerr himself upsets the first half of his essay by total reversal in the second. For "monotony causes indifference or disgust." I know it, for over two thousand letters have been received here, saying

that this is a physiological and well-known psychological fact. I do not know just what to think about that Bernard Shaw. He has doctrines and hypotheses galore. They come in the shape of brain-storms. I would not dare to be radical, I am ever so conservative, and am beginning to turn into a fossil. This "holiday" and "variety" business may be all right for huge neurotic hotbed plant cities, but not for high mountains. Sure: "These truths, carried out to their complete logical conclusions, absolutely solve the sex question. When men and women accept the principle of inclusive love, very few couples will wish to separate." But they are separated when this inclusive business is going on. And it is "going on all the time" in every city, and the virus is spreading from these cancers to the country. "Going on all the time" is plagiarized from the howlers in front of moving-picture shows. And Brother Kerr is the first I have seen in print advocating this "inclusive" horror. Who will bring up the children born of this inclusive love-making? Oh! I forgot; they will be killed by the arts of the abortionist. Common as getting a "tooth pulled" now. I plagiarized that idea somewhere—wish I could think of the author's name. The comparison is all right for big cities. Hothouse flats are going up everywhere. There are ten times more "hotels" now than can be filled by travelers. And there is something "going on all the time" in them. Something will be doing when they "stop living in couples altogether." Upon my word, everything cherished for ages is going to fall; stand from under.

Children Reared by the Nation.

This is the great coming event. The nation must assume this work in self-protection. Have you seen as many tears as I streaming down the faces of children when parents were engaged in viper-like fights? Have you seen epileptic fits come on in little girls when their parents were quarreling? Have you watched nagging women with wrecked nervous systems, and with faces white with rage, jerk their children up by one arm with a ferocity of a tigress and with a force that one would think would pull the shoulder asunder—wreaking snake-like hate of husbands on their own flesh and blood? I have. Have you seen the little girls tugging at their mother's dresses to pull them away from vituperous word fights? I have. Have you seen the nerves of children ruined and dyspepsia brought on, leading to early death, by the incessant quarrels of father and mother at the table, when no meal could be eaten in peace? How much better it would be if the government would take the children away to great clean happy nurseries, where they could play with others and never hear a word of demoniacal hate! Suppose that the United

States should erect several thousand great nurseries for children like that magnificent heaven for children in Moscow, Russia. But the men and women are not to blame for fighting after their auras become deadly poison. One way to prevent poisoning of auras is not to occupy the same bed. Sleep apart. No truly refined couple will sleep together all the time. With poisoned auras, and nerve structure changed, they must fight until "death do them part." Let the law separate such fighters; rescue the tortured children, and place them in national kindergartens of blessed peace. Do this or the Anglo-Saxon race must vanish. For this is the most intensely neurotic race on earth, and must be wiped out unless sex reforms begin, and begin soon. This is because the United States is one vast inferno of unhappy homes,—eighty-five in every hundred,—due to the primeval curse, marriage-for-life! Suppose a phonograph could be placed in every house for a week. Let these be exhibited in theaters, halls, at fairs, all gatherings of the people, and let them speak. A reign of terror would succeed. Serpent words of household hate would ring out and paralyze the people. Even those informed of the true condition of the American home would be appalled. Let this experiment be tried, say, in a large church. Let the infernal records be revolved in a loud-speaking graphophone, so all could hear. A scene of intense human interest would ensue. Hysterical women would faint. Lurid pictures of hell as painted by Jonathan Edwards and his hateful successors would be eclipsed in bald reality. Sensitive and cultured people in the audience would be astonished to learn that such awful words could be hurled between man and wife. They would ask: "How can human lips speak such satanic words of hate?" Let a million lectures be delivered against marriage-for-life, and they would have little effect. The deluded fools would still marry. But let these phonographic records resound in every city, town, village, and hamlet in the nation, and ring like funeral bells where all could hear—then marriage-for-life ideas would vanish in a flood of dreadful fear. What unmarried person would dare to enter the hideous whirlpool of distorted marital hate?

Lowe Observatory, Echo Mountain, Calif.

Marriage in the Melting-Pot.

BY GEORGE BEDBOROUGH.

The successful agitation for legalization of marriage with a deceased wife's sister in England may yet have some startling effects, the bare threat of which at once justifies the most bigoted friends of unreformed marriage and mystifies its lukewarm apologists. Lord Hugh Cecil, on the one side, talks about "these incestuous unions"; while the so-called reformers boast of their own prowess in obliterating the last blot on an otherwise perfect institution. Half-hearted reformers are never so wise in their generation as the "whole-hoggers" who object to the thinnest edges of libertarian wedges. This is probably because the latter class is unscrupulous and bigoted in opposition to reform, and blind to all the inconveniences and injustices which are glaring enough to hide everything else from the half-hearted reformers who have no conception of primary principles or bed-rock causes of the symptomatic evils they decry. The clerics have fought hard to resist the passing of the new marriage law, and they are now indisposed to acquiesce in its practice. Already we learn from the archbishops and bishops that no clergyman must tolerate such marriages, but must refuse the use of his church for their solemnization, even denying the right of communion to the guilty pair. The law even expressly reserves this absurd privilege to the clergy, and, while legalizing the marriage, actually refuses to absolve the priest from the censures of his bishop should the former agree to marry a man and woman wishing to perform this legal act.

Well-to-do nonconformists anxious to rejoice in the victory of reform over clericalism will suddenly stand aghast as they begin to realize what a fragile plant marriage must be when its very existence is threatened by this insignificant attempt at transplanting or pruning. The clerics have always warned the believers in marriage that their only safe plan was to leave the law as it stood in all its ancient weakness,—which was its strength,—and with all its imperfections on its head. It may have the disease of old age, but it had the support of a very ancient church, authority was its foundation, the canon law was practically its only defense,—and now it is wounded in the house of its friends. The church, on the one side, claims the canon law, revelation, tradition, or whatever name best applies to the great strength always inherent in the *status quo*—what Rudyard Kipling calls "the God of Things-as-They-Are." Without realizing the drift of their own progress, the tinkers, the menders, the hand-to-mouth reformers, have got to justify their own conception of reformed

marriage. Marriage as a utilitarian institution had never struck their illogical imaginations, but the priests are driving home to everybody this narrow alternative: either marriage must be inviolable—a sacrament of a divinely founded religion—or it must cease to put on airs, posing as an ideal criterion of respectability, a worshipful tradition high above criticism. It must come down to solid earth and proclaim itself human, based on and justifiable by its adaptability to human needs. There is no longer room for the middle course so anxiously desired by those who call marriage a poem—and would imprison those who object to its very material inconveniences. The law of the church we can understand; and if we do not respect it, at least ecclesiastical excommunication has lost its power to sting those who do not bow to its teaching. But what can be said for those whom Matthew Arnold called:

Light half-believers of our casual creeds,
Who never deeply felt, nor clearly willed;
Whose insight never has found fruit in deeds;
Who hesitate and trifle life away,
And lose tomorrow the ground won today.

They are being forced into one of two camps: they must now join either the dogmatists or the experimentalists. The logic of marriage reform is with the friends of absolute freedom. Marriage is such a holy institution that only the solemn formality of revision by a temporary majority of legislators can justify any nonconformity or disobedience to its hoary errors. As if moral principles were dependent on a Parliament elected on a tariff platform giving a snap vote in favor of the chapel against the church! Imagine a Christ lobbying the senate to legalize his principles and waiting forty years before putting them into action rather than pre-date the cutting of the legislative wisdom-tooth; and yet a prominent nonconformist in England has boasted in the press that his marriage with his deceased wife's sister has been delayed forty years because until now such an act would have been illegal. One almost wonders at the precipitant haste of Parliament in not postponing the date for another forty years; instead of which, by a sort of retrospective morality, it actually enacts that marriages of a similar kind which have already taken place shall be legalized. A fine lesson indeed for all of us, and an awful warning to those who, like our young noncon. friend, have waited forty years till "desire shall fail and fears shall be in the way."

Every marriage under the new law will be an object-lesson never intended by the "reformers." The churches, with their archaic "Table of Affinity"; the prayer-books, with their out-of-date prohibitions; and the clergy, with their preposterous protests, will all help to open the eyes of those who have eyes. They will learn to distrust the sanctity of a tie

which can be modified by powerful interests; they will suspect an institution whose abuses require centuries to adjust; they will look favorably on substitutes for a sacrament which has its roots in an unprogressive superstition. For one couple which will wait forty years for a stupid law to alter they will see hundreds of sensible men and women forming ties of a temporary or permanent character—neither against nor in direct relation to monogamic matrimonialism, but ignoring everything except the desires and conveniences of reasonable human beings. Fewer and fewer of the masses of the people will accept the advice of nonconformist non-thinkers, nor of the ethicalist compromisers who would substitute the official register and the mayor's parlor for the priest and the church. Those who take the pill will want more than ever the sugar coating and the preserve. Every time a priest refuses to "solemnize" a union desired by the only parties really concerned, the proper form of protest is not to run round the corner in search of a more pliant functionary. The logical outcome of priestly intolerance is a widespread determination to substitute personal autonomy for external rule in personal affairs. "Self-reverence, self-knowledge, self-control,—these three alone lead life to sovereign power." When the priests go the man arrives.

London, England.

Editorial.

SELFHOOD THE CENTRAL THOUGHT OF EUGENICS.

If we expect the future race to be better, stronger, braver, more self-reliant, more self-supporting than the present, we must continually hold in thought the qualities, the virtues, the traits or characteristics we desire to have incarnated in the next generation.

Women, and men too, are slowly becoming conscious of this fact—this fact in nature—that whatever of improvement is made in the visible forms and in the invisible characteristics of human beings must first be formulated in the minds of the creators of those forms and of those characteristics of human beings.

First the ideal, then the real. That is, first the mental concept; first the mental creation,—inspired by discontent with the present and desire for something better: then the necessary effort, mental or physical, or both combined, to realize, to practicalize, to materialize, the invisible, the intangible, the mental creation.

Not that the invisible, the intangible, the purely mental forms, are any

less *real* than are the visible, the tangible, and the audible. On the contrary, as can be easily shown, the invisible, the purely mental creations, are more real, more durable, more lasting than are the visible, the tangible, the audible.

Take, for instance, this illustration :

A maker of carriages is not satisfied with the patterns or plans of the carriages hitherto made by himself and other carriage-makers. He plans important improvements in the form or build of carriages. He proceeds to use crude materials in such a way that his subjective mental concept becomes materialized, objectivized, so to speak. The new carriage is complete. Its maker hitches his horse to the new carriage, drives it to a friend's house, and shows his wonderful new creation.

That night, or next day, the new carriage is destroyed by fire. The maker goes to work and builds another from the pattern still in his mind—in his *mind*, and nowhere else in the wide world. Then he hitches his horse to new vehicle No. 2 and drives again past his friend's house. The friend, hearing nothing of the accident to the first, is ready to swear that he sees now the identical carriage he had so admired the week or month before, and is hard to convince that it is not the same—no part the same.

Now, which was the *more real*, the visible carriage, made of wood and iron and leather, or the invisible, the intangible carriage that had no existence anywhere outside the mind or brain of the architect and builder?

And thus it is in the creation of new and improved plants by artificial “crossing”; and also in originating new species of animals—as Luther Burbank is reported to have done. First the ideal, the invisible, the intangible ideal; then the mental and the physical effort to clothe that ideal with a visible and tangible garment or body corresponding to the mental concept.

And thus also must it be in the creation of improved human forms, and in the creation of correspondingly beautiful and good mental traits, mental characteristics,—with this difference: While the builder of carriages *consciously* builds after the model in his mind, and while the creator of better plants and quadruped animals consciously plans the various desired improvements, the work of building new human beings is, for the most part, *unconsciously* done—subjectively done, rather than objectively and purposely done.

In plainer language, the human mother, the real builder of human beings, building subjectively and unconsciously for the most part, gives form and feature and also mental characteristics,—qualities, traits,—virtues or defects, to her prospective child. Through aspiration for better selfhood, through desire to improve her own body and mind for the satisfac-

tion such improvement would give to herself, does she unconsciously clothe her prospective child with the traits and qualities she desires for herself.

Consciously, indeed, she knows that like produces like, and therefore knows that if she wants to be the mother of a superior child she herself must be a superior woman,—must consciously desire and consciously strive to be a superior woman by constantly holding in mind the qualities that have made women and men good and great, strong, symmetrical and beautiful, in all past time;—but the practical building of the child is mainly done without conscious thought or volition.

The consciously intelligent work is and should be mainly *preparatory*. For years and years before the practical work of motherhood begins the prospective mother should study what her judgment, her reason, as well as her psychic intuitions, tell her are the best models of body and of mind; so that when the time of real building comes,—when the “procreant urge” seizes her and renders her more or less *irresponsible* for her acts,—her mental forces and bodily habits should have been so well trained that no mistake will then be made in choice of a sex partner, or in the unconscious or semi-conscious yielding to impulses, longings, desires, or tastes for which her conscious reason or judgment can give no explanation, no justification.

But not only should feminine man consciously train herself through all the years preceding the actual work of child-building; but masculine man should also consciously train himself, so that he may become a worthy helper when elected to be the chief coadjutor of a noble woman in the most important office or function to which any human being can be called—the function of reproducing the race to which she belongs.

Consciously, through all the years of boyhood and manhood, masculine man should study the best and highest ideals of manly development, physical, mental, psychic; so that when the fateful time arrives, the time of woman’s greatest need, woman’s need of a *man*, not simply a male biped who can fertilize the human ovum on the physical plane only, but a great, a grand and glorious man, physically, intellectually, and psychically, not to say *spiritually* (if, indeed, the spiritual can be differentiated from the psychic, since it is commonly believed that the spiritual elements of being come to the child during the fateful nine months of gestation, and through the mother organism alone)—so that in her hour of greatest need woman’s appeal for a real man should not be in vain.

Leaving out the spiritual problem, there can be no question that man’s preparation for fatherhood is second in importance only to woman’s preparation for motherhood. In order that he may worthily discharge this vitally, this unspeakably important function, all the facts of history and of biology go to show that the prospective father should develop, in and for his own manhood, the best possible *selfhood*, and that when he does

this he may reasonably expect that neither mother nor child, nor universal humanity, will be ashamed of their relationship to him.

But the duty, the responsibility, of fatherhood by no means ends with fertilization of the ovum. Through the mother's organism,—physical, mental, and psychic,—the father can and does exert a tremendous influence, for good or ill, upon the plastic body and mind of the fast-forming infant human. Through all this period the father should hold none but the most unselfish thoughts, none but the purest, highest, most aspirational, if not most reverential, thought towards what should be to him the "Madonna and Child," and his daily conduct should, of course, correspond with these high and pure sentiments, these high and pure aspirations, desires, and hopes.

Likewise, every other human being that knows of the prospective birth of a new human being should hold towards the new creation, the new miracle of woman and man's creative forces, the same or similar high and pure thoughts; the same aspirational if not reverential feelings, wishes, and hopes; and should prove the sincerity of these feelings, wishes, and hopes by outward conduct in all possible ways.

One of the very best ways by which this central eugenic thought, named by me in this article "Selfhood," can be cultivated and developed, is by reading carefully and often, and thereby fixing in the mind, such essays as "Self-Reliance," by Ralph Waldo Emerson; also his "Heroism," his "Compensation," and his "Friendship." To many readers Emerson's *Essays* are an unknown land, and by many others they are read so little that a taste for them has never been developed. I was myself more than forty years old before discovering the worth of the "Sage of Concord." To help those who are as careless and perhaps as ignorant as I myself was for the first half of my life, I have selected, rearranged and reparagraphed a number of the Emersonian gems and nuggets of wisdom, more precious by far than "diamonds from Golconda" or gold from "King Solomon's Mines."

No law can be good to me but that of my nature.

Good and bad are but names easily transferable to that or this: the only right is what is after my constitution; the only wrong what is against it.

A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he.

I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.

I ought to go upright and vital, and speak the rude truth in all ways.

The virtue in most request is conformity.

Whoso would be a man must be a nonconformist.

For nonconformity the world whips you with its displeasure.

And therefore a man must know how to estimate a sour face.

The bystanders look askance at him in the public street or in the friend's parlor.

The other terror that scares us from self-trust is our consistency.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines.

With consistency a great soul has simply nothing to do.

He may as well concern himself with his shadow on the wall.

Out upon your guarded lips!

Sew them up with pack-thread, do.

Else, if you would be a *man* speak what you think today in words as hard as cannon balls, and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you say today.

Ah, then, exclaim the aged ladies, you shall be sure to be misunderstood.

Misunderstood!

It is a right fool's word.

Is it so bad, then, to be misunderstood?

Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every wise and pure spirit that ever took flesh.

To be great is to be misunderstood.

Fear never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour.

For if one *will*, the actions will be harmonious, however unlike they *seem*.

These varieties are lost sight of when seen at a little distance, at a little height of thought.

One tendency unites them all.

The voyage of the best ship is a zig-zag line of a hundred tacks.

See the line from a sufficient distance and it straightens itself to the average tendency.

Your genuine action will explain itself, and will explain your other genuine actions.

Your conformity explains nothing.

If I can be great enough now to do right and scorn eyes, I must have done so much right before as to defend me now.

Greatness always appeals to the future.

Be it how it will, *do right now*.

Always scorn appearances and you always may.

The force of character is cumulative.

I hope in these days we have heard the last of conformity and consistency.

Let the words be gazetted and ridiculous henceforward.

Let a man know his worth and keep things under his feet.

Let him not peep, or steal, or skulk up and down with the air of a charity-boy, a bastard, or an interloper, in the world that exists for him.

We must go alone; isolation must precede true society.

It is alike your interest and mine, and all men's, however long we have dwelt in lies, to live in truth.

Does this sound harsh today?

You will soon love what is dictated by your nature as well as mine, and if we follow the truth it will bring us out safe at last.

But so you may give these friends pain.

Yes, but I cannot sell my liberty and my power to save their sensibility.

Besides, all persons have their moments of reason, when they look out into the region of absolute truth; then they will justify me and do the same thing.

And truly it demands something godlike in him who has cast off the common motives of humanity, and has ventured to trust himself for a taskmaster.

High be his heart, faithful his will, clear his sight, that he may in good earnest be doctrine, society, *law*, to himself; that a simple purpose may be to him as strong as iron necessity is to others.

We are afraid of truth, afraid of fortune, afraid of death, and afraid of each other.

Prayer that craves a particular commodity, anything less than all good, is vicious.

Prayer is the contemplation of the facts of life from the highest point of view.

As men's prayers are a disease of the will, so are their creeds a disease of the intellect.

Insist on yourself; never imitate.

A man who stands united to his thought conceives magnificently of himself.

He is conscious of a universal success, though bought by uniform particular failures.

No advantages, no powers, no gold or force, can be any match for him.

M. HARMAN.

IN THE EDITOR'S WAKE.

"THE function of woman is motherhood" is a dangerous and misleading statement because it is too exclusive. Motherhood is a function of woman, but not necessarily "the" only function, any more than fatherhood is "the" function of man. Many women and men are either physically, emotionally, or mentally unfit to be parents, although they may be able to perform other valuable functions in society. It is not recorded that Jesus, Isaac Newton, Jane Addams, or Frances E. Willard had any children in the physical sense: yet Jane Addams is the beloved mother of all the children of the Chicago slums; Frances E. Willard was the loving mother of every boy, girl, man, and woman whose weakness led them into intemperance and crime; Isaac Newton was a father of science; Jesus was the universal father of all "who labor and are heavy laden." Fatherhood and motherhood are not merely physical functions.

ONLY a year or so has passed since ex-President Grover Cleveland spoke disparagingly of clubwomen. If I remember right, he repeated the trite saying that the woman's proper place is in the home. Which saying is quite in line with President Roosevelt's plea for larger families and his alarm at what he regarded as symptoms of a tendency to race suicide. Of course, any thoughtful person knows that weeding a garden does not tend to plant suicide, but, on the contrary, enables the desired plants to receive more nutrition. The woman who confines herself exclusively to home affairs can be no more than a drudge and a human incubator. Women

overburdened with the cares of children cannot become factors in woman's progress. They have no time to attend meetings of women's clubs, or for mental cultivation by association with other women of brains and intelligence. This fact was pointed out at the recent annual meeting of the Illinois Federation of Women's Clubs by Mrs. Adlai Stevenson, president emeritus of the Bloomington Women's Club, when she said:

There is no thoughtful woman in America who has not been more than startled by the appeal for larger families. While this appeal has been most urgent, I do not recall that there has been one word of reference to the health or life of the mother; nor has the ability of the mother, morally, spiritually, or financially, to rear her children been touched upon. The question should be, not how many children, but what their condition, and what kind of citizens they will make. In this plea for the little ones some thought should be given to prolonging the life of the mother, and thus securing for these babes a mother's care. The size of the family is of less importance.

Mrs. Stevenson's remarks were greeted by enthusiastic and prolonged applause.

I ASKED an intelligent woman why she called herself by her husband's first name—Mrs. John Smith, for example, instead of Mrs. Mary Smith. She informed me that only widows and maiden women call themselves by their given names; that to refuse to be known by their husband's given name, as well as surname, is "not good form." I wonder if Harriet Beecher Stowe, Ella Wheeler Wilcox, Martha Washington, Julia Ward Howe, Mary E. Lease, Charlotte Perkins Gilman, Elizabeth Cady Stanton, Lucy Stone, Elizabeth Barrett Browning, and Isabella Beecher Booker were deliberately departing from "good form" with malicious intent to deprive their respective husbands of the credit of "owning" such brilliant wives.

G. BERNARD SHAW has made the claim that his eyes are peculiar in that they see things as they are, whereas the eyes of nearly everybody else see things as they are not. In his recent praise of Indian polygamy, however, Mr. Shaw's eyes seem to have been somewhat out of focus. Justly enough, he asserts that it is inconsistent of the British people, who market their daughters for wealth or title, to complain of the Bengalese father who picks out a "Brahman of the highest degree of culture" as the begetter of a well-bred child for his daughter, paying the Brahman \$700 for the service. The Indian method, Mr. Shaw asserts, insures improvement of progeny, whereas the British method tends to degeneration. From the viewpoint of animal-breeding, Mr. Shaw is correct. But eugenics is more than the theory of breeding the physically perfect human animals. It recognizes the psychical as being fully as important as the physical. George E. Macdonald, in *The Truth-Seeker*, points out the defect in Mr.

Shaw's vision by showing that the Kulin system gives the woman no choice in the selection of a father for her child. In my opinion, justice demands that the woman shall be the sole judge as to when, under what conditions, and by whom she will become a mother.

SEXUAL freedom of woman is a fundamental demand of THE AMERICAN JOURNAL OF EUGENICS. It insists that the woman should have undisputed control of her own person, after as well as before marriage.

NOTHING is a greater obstacle to the improvement of the human race than the production of undesired children. The physical effect of a mother's despair before the birth of an undesired child cannot be overcome by all of her care and affection for it after its birth.

THE applause which greeted Mrs. Adlai Stevenson's protest at the meeting of the Illinois Federation of Women's Clubs against excessively large families indicates the interest felt in eugenics by intelligent women. Every reader of EUGENICS should show the magazine to intelligent women of his or her acquaintance and do as much as possible to promote its circulation among members of women's clubs.

IN a speech at Lake Providence, La., on October 5, President Roosevelt is reported to have said: "I think that the most of your crop is babies. It is a good crop, and I am glad it does not show any signs of dying out." Unless the president has been misrepresented, his idea of a "good crop" of babies is a large crop. It is not difficult for any student of eugenics to see that a community in which "the most of the crop is babies" is on the high road to poverty and the outlook for the babies is a dismal one.

SIX years ago a Mrs. Ormsby in Chicago gave birth to four children—two boys and two girls. The two boys she named for Theodore Roosevelt and William Randolph Hearst, respectively, the two staunch opponents of "race suicide." Previously she had given birth to triplets. Mrs. Ormsby might be considered the Roosevelt ideal mother. But the children were unwelcome, and her husband deserted her on the birth of the quadruplets. A dime museum manager saw an opportunity to give the public a striking lesson in maternal patriotism and opposition to "race suicide." So, for several months Mrs. Ormsby received a good salary for exhibiting herself and her numerous progeny. But, much as she needed the money, the authorities stopped the exhibition because the law forbids the appearance of children under 16 years of age in public exhibitions. As a result Mrs. Ormsby and her children became paupers. The runaway husband and father, who meanwhile had obtained a divorce, returned to Chicago recently

and pledged himself to contribute \$10 a week for the support of his seven children. If Theodore Roosevelt and William Randolph Hearst have made any contributions to Mrs. Ormsby's aid the facts have not become public. The children now are wards of the Chicago Juvenile Court.

THE REV. CHARLES H. PARKHURST is reported to have said that New York is much more moral than Chicago because fewer divorces are granted there than in the Illinois metropolis. Morality, it seems then, is merely a matter of law, for in New York divorces are granted only on grounds of adultery. In Chicago comparatively few divorces are granted on that ground. During the week ended October 27, 1907, 96 divorces and 634 marriage licenses were granted in Chicago, the ratio of divorces to marriages being a trifle over 15 per cent. Approximately 50 per cent of the divorces were granted on grounds of desertion. Next came habitual drunkenness and cruelty. It is difficult for me to see how morality is promoted in compelling a woman to live with a cruel or habitually drunken husband.

THE UNDERSTUDY.

San Diegan Notes.

"Time and tide wait for no man," is an old and trite saying that embodies a homely truth but little heeded. Since I left the bleak wintry skies and snow- and ice-covered streets of Chicago, in January last, old Mother Earth, in her north temperate zone, has seen her four annual seasons. Winter changed to spring, spring to summer, summer to yellow, mellow autumn, and now we have the central autumnal month, October,—my natal month,—golden-brown October, crown of the year; and soon will come November, with its frosts, its snows, and chilling blasts from old Boreas, for all the dwellers in the northern half of the northern hemisphere of the earth's surface.

Here in San Diego, near the southern limit of the north temperate zone, the flight of seasons is scarcely noticed, except that there is some rain in winter and almost none at all at other times. I came here August 7, and have seen but two showers that amounted to anything,

and these together did not exceed a fall of one inch in depth.

With the aid of irrigation, however, lawns, flowers, shrubs, and gardens are green all the year. Most of the trees are evergreens, so that it can scarcely be said that Mother Earth ever puts on her sober autumnal robes in this latitude. On the contrary, autumn brings a brighter green to the landscape where there is no irrigation. During summer the uncultivated hills and valleys are "brown and sere"; as devoid of verdure as in the north and central states of the American Union in November. During winter months farmers, orchardists, and stockmen need no irrigation for fields, gardens, lawns, and no feed for their animals running at large except the commons; and in summer but little feed is needed besides the dry wild grass—the sun-dried grass which needs no harvesting or stacking or gathering into barns.

Where the animals do not run at large

alfalfa is the great forage plant, yielding from four to six crops per year, and two or three tons per acre each crop; so that it would seem a very paradise of the farmer, the rancher, the orchardist and gardener.

Many persons think apples and other northern-grown fruits will not thrive in the hot and dry climate of Southern California. This is a mistake. Near the coast, even, apples are successfully raised, not to mention peaches, plums, apricots, together with many kinds that will not grow and ripen in more northern climates. Just the other day, at the Chamber of Commerce, this city, I saw the finest Baldwin apples I have seen anywhere; apples that took the premium at the Jamestown Fair, and also at the St. Louis Fair three years ago. These apples weigh sixteen to eighteen ounces each, and are most beautifully colored. This county can not be beat anywhere, so I am told, for grapes—many kinds growing to perfection here that are not suited to a more northern clime. The markets here show a splendid assortment of fruits, vegetables, and grains, and yet the prices are high, higher than at the north and east, for most things; apparently because so few people are in the business of supplying these markets. Most colonists who settle in San Diego County devote themselves to live-stock raising, orange-growing, lemon, walnut, and olive growing, and then form combinations to keep up prices.

* * *

As for my own work,—the educational work on eugenic lines,—I cannot report any great progress during the two and a half months I have been in San Diego. I have acted on the suggestion of many friends to attempt but little until cooler weather in the fall, and after the return of those who take annual vacations to the mountains in summer. I have not been idle, however. Have averaged one or two meetings per week, mainly parlor meetings, of those whom I have inter-

viewed personally and to whom I have given copies of EUGENICS, and other literature published at 500 Fulton street, Chicago. We have effected a temporary organization of the San Diego Eugenic Society, and hope to complete a more permanent organization, with a good, a long, and strong list of members, before I leave the city, which I expect to do on or before the last day of this month.

Have succeeded fairly well in getting subscribers for EUGENICS. One of the stores that offer to handle our publications is the Loring book-store on Fifth street. One of the lady managers attended a public meeting at which I was chief speaker, and at the close came forward and said she would be glad to put our publications on sale at their store.

* * *

Among the societies that I feel much interest in, here, is the San Diego Humanitarian Society, of which Mrs. Brooks is president and Dr. Rosa Conger Dailey is secretary. It is an incorporated body, and has lately received a bequest in the shape of a cottage and two lots on K street, this city, which cottage is expected to be the nucleus of a "home," or "settlement," for the work of the association.

In compliance with my request, Dr. Conger Dailey gave me the following brief statement:

The San Diego Humanitarian Society is wholly non-sectarian in character. Its objects are the uplifting of fallen humanity in all possible ways. We desire as soon as possible to establish in this city a center for settlement work, to "express the meaning of life in terms of life itself—in forms of activity." We wish to accumulate sufficient funds to establish a home for indigent women and children, and to look after the immediate wants of the suffering in San Diego.

Am glad to say that at a recent regular meeting of this association, at the San Diego Chamber of Commerce, I was admitted to membership therein. Nearly all the members are my personal friends

and earnest friends of the eugenic movement.

A Trip to Mexico.

Since my last brief message from San Diego I have had many and varied experiences—some pleasant; others, for the moment at least, disagreeable. Among the former may be reckoned a trip to Mexico—"old" Mexico—to a place called Tia Juana, pronounced *Teeah Wahnah*. The trip was made in a "tally-ho" coach, drawn by four horses, accommodating twelve persons very comfortably.

The weather was at its best, which in Southern California means *perfection*; neither hot nor cold; a clear, bright, sunshiny day from "early morn to dewy eve." Roads were good, though not always macadamized; but little dust, no mosquitoes, flies, fleas, or other insects to mar physical or mental enjoyment.

The route going lay first through the suburb of San Diego known as National City, situated near the head, or eastern end, of the bay, the land-locked harbor of San Diego, that stretches from Point Loma, on the southwest, eastward a distance of about twelve miles,—if my memory serves me right,—affording ample room for all the navies of the world to ride safely at anchor.

From National City to the Mexican line, sixteen miles from San Diego, our route lay through beautiful orchards and groves of lemon, orange, walnut, eucalyptus, etc.; also through vineyards and truck-farms. A noticeable feature was the chicken yard as an adjunct to nearly all the farm houses, reminding us that eggs and poultry constitute one of the most important departments of California farming. But little capital is needed for an outfit, the main requirements being a few square rods of ground, or a few acres at most, then a reasonable share of care and attention, especially during the hatching season, the result being a better and surer income to the owner than can be expected

from any other branch of farming, stock-raising, or from fruit, grains, alfalfa, or other farm products. So, at least, I am assured by many of my friends here who have tried farming in most of its varied departments.

Tia Juana is a small Mexican town, about one mile from the boundary between the territory ruled over by Theodore Roosevelt and that dominated by Porfirio Diaz. There is nothing to show just where the line is located that divides the two political divisions of the earth's surface. On both sides of the imaginary border the hills and valleys wear the same brown and sere appearance—that is, everywhere except where the soil is irrigated. Another exception perhaps should be made in favor of the bottom-lands near the bed of the streams, which bed is now dry; the water,—as in most streams in the arid regions of the United States and Mexico,—sinking into the sand and gravel, but affording sufficient moisture at all times for a good growth of vegetation, both wild and cultivated. As soon as the autumn rains set in, which here means the latter part of October or first of November, then, as if by magic, the hills and vales, now so brown and sere, assume a coat of dark green; the dry beds of the streams are dry no longer; the farmer sows and plants his winter crops, and the ranchman is relieved of anxiety lest his animals perish for lack of water.

This country, on both sides of the line, should be the paradise of the live-stock raiser. No blizzards to kill his unsheltered and unfed stock, as in Colorado, Montana, and Wyoming, and, in fact, in all the northern and eastern states as well as in the middle west of Uncle Sam's domain. The grass, though dry half the year, is very nutritious, like that of the arid plains of the Rocky Mountain region, so that the stockman, the herdsman, has only to see that his animals have water in the dry season, which prime necessity of life can always be found by digging a few feet below

the surface in or near the beds of streams.

We found the little Mexican town a quiet, dull, and uninteresting place; a few stores where groceries and dry goods could be had, but nobody seemed to be doing anything, except the few merchants who sold Mexican and Indian pottery, blankets, toys, picture-cards, etc. A "bull-ring" for holiday amusement and a little church for Sunday worship were the most noteworthy public edifices.

Returning by a different route, we were held up at the boundary by an American revenue officer, who subjected us to the *form* of an examination for dutiable goods. Each woman and man of our party was asked to show the purchases made on the Mexican side. A simple statement that no goods were concealed on the persons or under the seats of the vehicle was sufficient in most cases. When asked to show what I was carrying away that I had not brought with me to Mexico I said: "I have nothing whatever! I bought a few picture-cards [of Mexican scenery, bull-fights, etc.], but mailed them all at the Tia Juana postoffice." No other question was asked of me. A general warning was given us all that a false report in regard to goods carried out would subject the offender to a 500-dollar fine. I saw no money paid by any of our party to the collector. Query: Why were we not searched for contraband goods when *entering* Mexican territory, as well as when leaving it?

Our route now lay through the famous Chula Vista district of San Diego County, which district is said to produce more lemons than any other of equal extent in the whole world. Enormous profits are reported for the lemon-growers this year, but mere statistics are nearly valueless to the average reader, without elaborate details of cost of production, fluctuations of price, insect enemies, etc., etc. Information on all these points can be obtained by writing

to the Chamber of Commerce, San Diego, Calif.

After a very enjoyable ride of perhaps forty miles all told, we reached San Diego about sunset, tired but well pleased with our day's outing to the land of the Montezumas,—the land of the Aztecs, who, though in some respects more uncivilized than their Spanish conquerors, were immensely superior to them in others.

When I say *we* I refer specially to Albert Brayton, his wife and sister, old-time friends and helpers of the eugenic movement in Minnesota; James H. White, also an old-time friend and helper, brother-in-law of Lillie D. White, who once held down the editorial tripod of our "Morning Star" while its editor was absent on an enforced vacation. These four, together with the writer of this itinerary, constituted the particular group designated by the personal pronoun "*we*."

Among the many pleasant reminiscences of my sojourn in Southern California a prominent place must be given to the trip to Mexico in company with the aforesaid four friends, with its brief stay in Tia Juana,—*Aunt Jane*,—and not forgetting the noon picnic or lunch, eaten on the grass inside the wire fence that encloses the amphitheater built for the celebration of the national Mexican game, wherein a man and a horse are pitted in battle against a more or less enraged bull.

"A Stuffed Club."

A common fault, as I see it, of many otherwise excellent "magazines of opinion" is that of narrowness,—the fault of excluding everything from their columns that does not directly tend to the advancement, the glorification, of their particular cult, ism, philosophy—or "fad," as the case may be. In fewer words, the fault of egoistic selfishness, bordering on sectarian bigotry.

The conductors of these egoistic maga-

zines seldom have a word to say concerning their cotemporaries unless it be a word of depreciation or of hostile criticism, apparently fearing that to praise a neighbor would divert a subscriber or a dollar from their own support.

I am glad to know that these remarks do not apply to all the cotemporaries of THE AMERICAN JOURNAL OF EUGENICS. A shining example of the fraternal policy, the neighborly, the coöperatively helpful policy, is *A Stuffed Club*, edited by Dr. J. H. Tilden, Denver, Colo. Twenty-four pages of the September *Club* are devoted to an appreciative "write-up" of the personalities and the work of the "Roycrofters," East Aurora, New York, and of their magazine, *The Philistine*, and their other publications; and lest any one should think that this write-up is in the nature of a paid advertisement Dr. Tilden says:

Mr. Hubbard knows nothing about it. I owe him more than I can pay him for saying so many things that I believe; for diffusing knowledge that builds people who think and talk and believe the things I believe. He has helped to people my world: every lover of the "Roycrofters" is a friend of mine, as soon as we find each other out; and, on the other hand, every friend I have, who is a friend indeed and in sympathy because he knows me and believes what I be-

lieve, is a friend to these East Aurora people.

I have not yet had the privilege of seeing the "Roycrofters" at their home, as Brother Tilden has, but have met both Elbert and Alice Hubbard, and have read *The Philistine* and *Little Journeys* for some years, and feel that I do not speak inadvisedly when saying I most heartily endorse nearly every word that the editor of *Stuffed Club* has to say in praise of the East Aurora people and their work, and I would advise every reader of EUGENICS to send for a sample copy of the *Club* (price 10 cents), to give it a careful perusal. If they do this I feel morally certain that a large proportion of the subscribers to EUGENICS will become also permanent readers of *A Stuffed Club*, for the reason, among many others, that its editor is one of the pioneers in demanding that every child shall be accorded the right to be born well, if born at all. As early as 1895 Dr. Tilden wrote and published a book called *Cursed Before Birth*, which is described in the September *Club* as a "semi-scientific novel dealing largely with heredity. It is a vivid picture of the customs of modern society and their influence on the home."

M. HARMAN.

San Diego, Calif., Oct. 20, '07.

The Personal Problem.

Since man came into existence he hath had too little joy. This alone, my brethren, is our original sin. And when we learn how to have more joy we best get disaccustomed to cause pain and to invent pain unto others.—*Nietzsche*.

CONDUCTED BY LENA BELFORT.

CONCERNING FREEDOM.

From the childish impatience of control and restraint to the enlightened conception of freedom is a far cry. It is all the difference between "I won't!" and "We will!" And in between lies a most discordant jumble of "I will!" and "You shall!" and "You shall not!" Oh! the martyrdoms, the tragedies, the tyrannies, that have passed in the name of freedom! And the end is not yet. But ever above all runs the winning melody that lures us on with divine promise of the full harmony of human joy.

The history of freedom has been, not merely a struggle with despotism and privilege, but a history of the development of the conception of freedom itself. For a long time this history was one of rebellion, the casting aside of confinements and restrictions, the grasping of opportunities for fuller exercise of power. Each class or sect freed itself from the oppressor, only in turn to become itself an oppressor and to impose its rule on another. Out of all this conflict grew the conception of liberty as a freedom of equals, outlined and protected by law. Centuries of rebellions, of assassinations, of revolutions, of political upheavals, have gone to the establishment of this liberty, which we are supposed to be enjoying today in the so-called enlightened nations, especially in this "land of the free." This vaunted "liberty under the law," to which we think we have attained,—whom does it satisfy? The man in power; none other. Deluded by the belief that we have attained it once for all, we are no longer striving for liberty;

we are engaged in a mad scramble for the positions of power where alone we can realize this dear-bought liberty. But the end is not yet.

"Individuals entering into a society must give up a share of their liberty to preserve the rest," said Washington, and the state which looks to him as its father has been taking away an increasing share of the liberty of its citizens, under the pretext of "preserving the rest." Clearly, between "giving up" our liberties and being deprived of them is all the difference between sovereignty and slavery. The individual alone can give up, or more properly forego the exercise of, a share of his liberty. He can do this for himself, but not for his successors. It must be purely a voluntary choice by the individual between absolute liberty and the safety and advantage of a social life. And in Washington's own day and generation a wiser than he declared: "He who would sacrifice essential liberty for temporary safety deserves neither liberty nor safety." He might have added "and will have neither."

The freedom absolute of our youthful dreams, in which we conceived of ourselves as fulfilling our impulses without restraint or limitation, is possible of realization only on condition of each individual being a universe in himself. Granted an isolated spot of earth containing in itself all the necessities of life, and a single individual thereon could have freedom absolute. But straightway he would no longer desire it. It would no longer appear to him as freedom, but as a horrible deprivation. He would gladly forego much to

be again in touch with his fellow-creatures. Freedom he would perceive, not as an individual possession, but as a social condition.

The gregarious instincts of the human animal have been developed by social organization until he finds himself utterly dependent, not merely for his physical comforts, but for his emotional satisfactions, and even his intellectual activities. Yet these satisfactions are purely individual, and his pursuit of them must be purely voluntary; and that this experience of satisfaction of desires may result in growth and development it must be responsible. He must act as an individual, and there must be no obscuration of the consequences to himself and others of these acts.

In both these essentials our law-defined and law-guaranteed "liberty" utterly fails. The individual is neither self-directing nor responsible. The few, the very few, in power become self-directing, but the consequences of their acts are borne in large measure by others. Hence the demoralization of the whole organism. Liberty is not a condition created and perpetuated by law. Neither is liberty "a condition of things agreed upon by society," for the reason that each individual can make an agreement for himself alone, and no agreement can be permanent in changing conditions. Human liberty is a social condition maintained by voluntary individual activity. It is the social environment which makes possible the full development of human life, and the realization of happiness. And it rests, not with the rulers nor with ballot-boxes, nor yet with churches nor with schools, but with you and me and our children.

The "I won't" is basic. When my two-year-old says, "I don't have to!" he is sounding the most essential note in his development; and I, with short-sighted stupidity, get exasperated with him, very likely. Thus easily do we forget! "The primal savage born anew with every man" must grow into the en-

lightened individual whose living and enjoying will be conducive to the fuller life and enjoyment of all. And the responsibility of freedom is the only environment in which this is possible. Variation and selection are the essentials of development, and these are not produced or maintained by law, but in freedom. There is no "freedom to do right" where freedom to do wrong is denied. There can be no freedom to the wise that does not extend to the fool.

The lesson must be learned individually. Each one will grow through the stage of rebellion, of craving for an impossible independence, until he finds it necessitates disassociation. Each one will seek to evade responsibility and to win power over others, until he learns what he misses thereby, and until he comes to love freedom to that extent that to rule is as intolerable to him as to be ruled. And each one who learns that his own freedom is made perfect only in the freedom of all, will help to bring that social condition wherein our dreams may come true; for freedom is not an end in itself, but the gateway of experience, whence comes all wisdom and power.

"LENDING OUR MINDS OUT."

Address all communications for this department in care of this magazine. Letters enclosing stamp will be answered, either in the magazine or personally.

—I take the liberty to afflict you with my idea of how to realize the Liberal Ideal. I have for some time thought that the organization of an association would be a good plan, even to the adoption of the Social Fraternal Insurance form of organization, with an Old Age or Disability Home in preference to the ordinary death culminating premium. I know, however, that the liberalism of such an order would have to be kept very secret, and for this reason I favor many degrees, each adapted to the various needs of the membership. I should be pleased to learn of any who are interested in such a plan.—*Charles O. Hodges, 220 W. Fifth St., Kansas City, Mo.*

—Here we are close to a city of thirty or forty thousand people, and pretty well acquainted, but not a soul can we find who thinks as we do. What suggestion can you offer us in regard to the course to pursue

to get in touch with others of our own ideas?—J. and A. E. E.

—Perhaps my own greatest problem is the extreme *loneliness* of my position. Still I am not willing to blame it on the other fellows. Perhaps we radicals are apt to feel too much antagonism, and consequently as a natural result we create or stir up antagonism from others. In my experience I have found it difficult to express myself along radical lines without either giving apparent grounds for antagonism from others, or feeling in danger of assuming a kind of compromising or fawning, milk-and-water position myself; and I see no good for myself or for the other fellow by making him angry, while to fawn would destroy my self-respect. I don't think this is peculiar to myself at all, for many of the best radical books I ever read are greatly marred by their tendency to raise antagonism, while others seem too mild and afraid to express themselves strongly enough.

I consider radicalism the parent of progress; at the same time I realize that the conservative is a useful member of society, and that radicalism run wild may be quite as bad or worse than an extreme conservatism. Let us be kind, and Think and Do and Hope. Yours for the joy of living.—D. E. M.

Interested comrades will, of course, write to Comrade Hodges. For myself, I do not look with favor upon anything with a secret attached. The simpler and less involved an organization, the more flexible it will be, and the easier adapted to varying needs.

Judging from these and other letters received this month, many radicals are in a position to appreciate the small boy's complaint: "Be good, and you'll be lonesome!" For every unpopular truth we gain—and what new truth is popular?—we pay in isolation. This is inevitable. But it gives us a keener delight and appreciation for the few real comrades we do find. And this is certain: the more frankly and openly we live our ideals, the more likely are we to find those who will understand. It is possible for radicals to live side-by-side for years and never find each other, since each fears to antagonize the other by frankness. One need not announce one's principles from the house-top with a megaphone, nor need one rush into certain martyrdom; but one may be frank and let one's light shine to a much

greater extent than we commonly think.

The important thing is not to make converts, but to have one's position understood. And by starting on common ground, and going no faster and no further than can be understood, one may make great progress toward mutual understanding. We have done too much apologizing. It is time for us to take the high ground that belongs to us. That does not necessarily mean antagonism, but it does mean truth. I have found the attitude of simple frankness,—the childlike attitude, if you will,—is the best way to disarm opposition. If we are looking for trouble, we shall get it, quite likely. But one can say the most radical things in such a matter-of-course and unpretentious way that, though it may take the good neighbor's breath away, she will have nothing to say at once; and while she is considering the case, she has time to get used to it, and to understand.

Once in a while we shall meet one who can see our truth, and we can sow seed that will fruit by-and-by and make life less isolated for our children. And if we keep ourselves open-hearted, we shall find those who belong to us.

I wonder what Comrade D. E. M. means by "radicalism run wild." The use of "radical" in the sense of "extreme" is only a derived use. The true significance of the word is "going to the root of the matter"; hence thorough, complete, organic. I deny that the conservative is essential to society. True radicalism will conserve all that is of value; while conservatism conserves everything, rubbish and all, and destroys the new without regard to worth.

Come! Let us not get lonesome! We can keep in touch with those who are doing our work along radical lines; and an open mind, a ready sympathy, and a fearless application of principle will win out in the long run,—besides there is so much satisfaction in frank and simple living!

Sincerely and heartily,

LENA B.

Various Voices.

PERSONAL LIBERTY IN THE SEX RELATION.

BY B. WALTERS, M. D.

All such well-meaning people as Dr. Robinson fail to realize that sex reformers are not pleading for the abolition of voluntary monogamy, but of compulsory monogamy. Personal liberty in the sex relation, as in any other human collaboration along other lines, is what the sturdy and intelligent sex reformers are striving for; and these are neither "hare-brained cranks," "sexual degenerates or hopelessly depraved rouses"—the worthy doctor to the contrary notwithstanding.

As a matter of fact, actual monogamy does not obtain under the present legal monogamic régime, as Dr. Robinson as a man of the world probably knows; and of all localities the least so in Paris, where the better classes are "indissolubly united by the Catholic Church." There are the least number of "quarrels, fights, beatings, slashings, stabblings, and murders" in this class, not because of such union—for it is notorious that the relations of husband *and* wife in Paris are frequently anything but exclusive,—but in accordance with the universal rule that the higher the grade of culture the less reversion to the primitive brute instincts. The *ostensible* monogamic relation has nothing whatever to do with it.

The "quarrels, fights, beatings, slashings, stabblings, and murders" of the lower-class free sex relationship in Paris are on a par with similar happenings in the same stratum of society in London, New York, or elsewhere, the same limitations of education and culture obtaining; where, however, the monogamic relation is upheld. The open advocacy and practice of free relations in certain circles in Paris results in no more vic-

tims of the primitive brute instincts than where the marriage ceremony is jealously conserved. If it were otherwise we would have arrived at the stage where humanity could be made kind and noble and self-sacrificing by priestly incantation or official mummery.

The point is, these people to whom such actions are possible would live out their natures—given the occasion—under any form of sex association; and, again, the higher the degree of culture the less tendency toward violence, whatever form the sex relationship is permitted to take.

I have looked in vain for evidence that monogamy as a custom has resulted from anything other than expediency. Dr. Robinson hits the nail squarely—as to the past, that is—when he says: "No father would exert himself to the extent men do now for children of whose paternity he could not be even reasonably sure." Hence—and hence *only*—the rise of the custom, sacrament, law *for the woman*, with the logical classification of her as personal property along with the children. To be assured of the paternity of the children he must be assured of the ownership of the woman. In Paris even, the wife is expected to be faithful to her husband for the first few years, until the "short" family of the French home has been produced; after which, there being no more children to support, she is permitted to enjoy the same liberty that has been continuously her husband's. It is well known that in those localities where the bonds of matrimony are most nearly indissoluble there is the least real monogamy; so the doctor's instance of Parisian marriage as illustrative of the beneficence of the monogamic relationship is, to say the least, unfortunate.

In the future, as in the past, expedi-

ency will rule. First, then, let us have done with the attempt to force upon everybody customs good for somebody. They are not always expedient.

When self-supporting women, or the body politic if need be—and the “need be” is by no means granted—are willing to assume the responsibility of providing for the offspring, the only necessity for the woman’s sexual fidelity to one man falls. The indications are that during the slow evolution of the body politic toward the second alternative an increasing class of self-supporting women will, with the aid of men who love fair play, demonstrate that there need be no fear of the race degenerating or the world going to the devil when women exercise the right to accept or refuse sexual relations, to seek as well as to reject prospective mates; in short, to enjoy *if they choose* all the liberties in the sexual relation that men have always taken by force of might.

It may be safely asserted that the majority of women will prefer to maintain exclusive relationships; not, as is now so frequently the case, simply to secure certain members of the opposite sex to pay their bills and provide for their offspring, but because the average woman is by nature a conservator, a nest-builder, finding more happiness in the details of home life than abroad. For the woman who has not this nature, however, it is repugnant to any spirit of fair play to say that she must conform simply because she is a woman.

Further, it is probable that much of the attraction of and demand for more than one sexual partner will cease for a large proportion of the male sex when the present too assured possession of the woman is denied them. This, together with the gradually dawning realization among evolving peoples that the pursuit of sense pleasure as an end makes neither for the highest attainment nor for enduring happiness, will serve better to bring about a real concern for

the nativity of the future race than any attempt at coercion ever has or could.

SOME STRAY SHOTS.

BY JAMES F. MORTON, JR.

Much may be conceded to Dr. Robinson in his insistence on the view that there is indeed such a thing as “obscene” literature, and that its dissemination is the source of indisputable evil. This, however, hardly affects the real point at issue, if not between Mr. Schroeder and Dr. Robinson, at least between those who demand the unqualified repeal of the Comstock laws and those who favor simply their modification. As far as theory goes, the law as it stands, except for the prohibition of spreading information relative to prevention of conception, is exactly in line with Dr. Robinson’s contention. It professes to do just what he favors—to draw a line of demarcation, prohibiting what is obscene, and permitting all else. I doubt if a better law for the purpose could be framed. And yet it is this law, prohibiting in express terms only what is obscene and vile, which has been the mainstay of Comstockism in all its unspeakable outrages!

Mr. Kuhn would alter the law, by substituting “impure” for obscene. This merely puts one generality in the place of another, subject to the same looseness of interpretation wherever bigotry and ignorance are intrusted with the liberties of human beings. No wonder Mr. Kuhn very naively couples with his proposed amendment a provision that we “emancipate the minds of jurists and legislators.” If we once accomplish that task, a large share of our work is done. Until then, any law on the subject will become a means of persecution; and no guarantees of free speech will be respected.

Dr. Robinson would discriminate between educational and pornographic literature. But, unfortunately, the enforcement of the law is not in his hands, nor in the hands of men of equal bal-

ance, but is mainly given over to those who are largely influenced by their prejudices. As this will continue for some time to be the case, it is certainly wise to minimize the power of such. While human beings remain imperfectly developed, every right will be by some abused. Freedom to eat leads many to gluttony; freedom to drink, to intemperance; freedom of dress, to the suicidal insanities of fashion; freedom of sport, to gambling; freedom of circulating pornographic literature, to sexual excesses. All these results are evil; but there are worse evils, and foremost among these is ignorance. Since a rational discrimination is not even to be hoped for, free speech, even though sure to be abused by a certain number, is infinitely less perilous than a condition of affairs which deprives millions of necessary enlightenment concerning sex. The imprisonment of Moses Harman, and the check given to the incalculably valuable work of Alice Stockham,—to cite but two recent instances,—outweigh beyond comparison, as a blow against vital truths, all the evil which a thousand pornographic publishers could inflict on susceptible minds. Education, not prohibition, is the only radical remedy against abnormalism.

It is quite proper that *EUGENICS* should give a hearing to all sides. Still, there is legitimate ground for amazement in finding that any person intelligent enough to read such a periodical should write a serious defense of that atrocious deification of murder commonly termed "the unwritten law." No wonder he intimates that he does not care to debate the subject! In fact, his position cannot stand much investigation. I clip from today's paper an account of a "lady" in East Liverpool, Ohio, who attempted to murder her husband, because he had "taken another woman buggy-riding." She would make a good partner for such "gentlemen" as Harry Thaw, Judge Loving, and other miscreants of their type. Mr. Walker has so ably handled the main argument

that I forbear further comment, although sorely tempted.

* * *

Just why the article on "The Opponents of Eugenics" was deemed to require an editorial head-line, terming it "somewhat iconoclastic," and referring to its "many imperfections," is not quite clear. To me, as an individual reader, it appears no more iconoclastic than several other articles in the same issue, or than a very large percentage of the matter formerly published in the magazine. Nor do its "imperfections" seem to average above those in other articles. So I and perhaps some other readers are kept guessing why this particular contribution was singled out for such editorial deprecation, or why the editor thought it necessary to hesitate so long before accepting it. Lest I be accused of a personal interest, I hasten to add that I am not the author of the article in question, and have no idea who wrote it, or why it should have appeared anonymously. There is in it nothing extraordinary one way or the other; and the peculiarity of the editorial comment is to me the one striking feature.

* * *

A Pittsburg magistrate has decided that a father has a right to spank his 35-year-old daughter, if she lives under his roof. I wonder if this medieval-spirited dispenser of injustice would apply the same rule to a man of 35 living under the parental roof. I trow not. But women, you know, are perpetual minors in the eyes of many belated authorities; and to suggest that they should in any degree exercise control of their own persons is dangerous heresy, and would upset the sanctity of the home.

Mr. Editor: I enclose clipping from New York *World*, marking one paragraph "rot," as follows, feeling sorry that liberals put forth such statements:

Finally, legal marriage, by its autocracy, its narrowness, its blind selfishness, its

greed of exclusive possession, its jealousies and rivalries, is an evil, a great evil, and that continually. It blights the brightest and sweetest flowers springing in the gardens of the human heart.

A law or custom can no more exhibit greed, jealousy, etc., than can a wooden indian. These failings are in the human heart that shows them, and in such hearts there are no gardens. There are married people, whose hearts do grow flowers which legal marriage cannot blight; therefore the statement is false. Only unfailing results can be stated as facts, in such a positive way.

NEMO.

NUDITY VS. DRESS.

BY E. B. KERR.

To the Editor: In your November issue Dr. Robinson says: "No sane person will deny that a beautiful nude woman will generally excite the sexual passions in a man." I do not know whether I am sane or not, but in any case I deny the truth of Dr. Robinson's statement. In his *History of Human Marriage*, chap. 9, Westermarck gives a quantity of evidence to show that great numbers of men are not affected by the sight of nudity, even in very beautiful women. For instance, he says that Winwood Reade "remarks that there is nothing voluptuous in the excessive *déshabille* of an equatorial girl, nothing being so moral and so unlikely to excite the passions as nakedness." He also quotes an eminent explorer, Captain Snow, who says: "Intermingling with savages of wild lands who do not clothe, gives one, I believe, less impure and sensual feelings than the merely mixing with society of a higher kind." Westermarck himself remarks: "Among medical students and artists the nude causes no extraordinary emotion; indeed, Flaxman asserted that the students in entering the academy seem to hang up their passions along with their hats."

Some time ago it became very common to exhibit "living statuary" in England. In living statuary the per-

son is not absolutely naked, but is clothed in flesh-colored garments fitting close to the skin, so as exactly to resemble nakedness. One exceedingly beautiful woman exhibited herself in this way. W. T. Stead, a very strong and healthy man, went to see her, and he said that he did not understand how any man could be sensually excited by such a sight.

I know a place where it is the custom for the sexes to bathe nude together. Sometimes fifteen or twenty persons go in naked together, but no sensual feelings are aroused in any of the party.

I admit, however, that some persons are excited by the sight of nudity. But why? Simply because nudity is unusual. Westermarck says: "Several travelers have noticed that there is nothing indecent in absolute nakedness when the eyes have got accustomed to it." Dr. Auguste Forel, of Zurich, one of the most eminent physicians in Europe, in his recent book on *The Sex Question*, says: "It is only because of the custom of wearing clothes that nudity provokes the sexual appetite."

On the other hand, there is no doubt that dress is very exciting to the passions. Westermarck proves that dress was invented largely with the object of exciting sexual desire, and his proof is so complete that no person has ever tried to confute him, although his book has been read and praised by eminent physicians and biologists all over the world. How exciting dress is can be easily seen from the writings of those who have discussed it. For instance, Anatole France, the most eminent of living French writers, says that "there is no beauty without veils." The great essayist Montaigne, in his essay entitled "How our desire grows by being thwarted," says:

Why did Poppea mask the beauties of her countenance, if not to endear herself to her lovers? Why have we concealed even to below the heels those beauties which every one desires to show, which every one desires to see? Why do women

cover with such obstacles, the one above the other, the parts where principally lodge both our desire and theirs? For what purpose are those great bastions with which the women of our time arm their flanks, except to entice our appetite and draw us to them in pushing us away?

Although I consider physical passion an exceedingly noble and beautiful thing, whether it be aroused by one object or by many, yet I admit that it may be artificially excited to a degree injurious to health, and that it is desirable that children should be as free from it as possible. I therefore agree with Dr. Robinson that pornography is an evil, and I will tell him the way, and the only way, to abolish it. Let all laws against obscenity be absolutely swept away. Let all men and women be perfectly free to go naked in the streets, or wherever else they please. Let every human being be free to mail any photograph, typewritten story, or anything else, to any other human being, old or young. In less than three months every pornographer in the country will be bankrupt, and there will be no more chance of exciting people by naughty pictures about sex than there now is of exciting them by naughty pictures about eating and drinking. No human passion is dangerous when it is absolutely free.

POLITICS, PREJUDICE, AND SOCIOLOGY.

BY ALBERT STROUT.

Political animosities must be mitigated before the producing class in society will take cohesive action for its own emancipation. These animosities exist and continue to grow because no psychologist has fathomed the abyss of the dark prejudices which the average man has against those who would improve his understanding.

The best interest of the working-man is just the thing he is conscious of not knowing, and he would give anything in a quiet way to find out. Yet when a candid friend ventures to instruct him, the old irrational resentment flashes out. The art of withholding, on certain oc-

casions, information which even a Democratic politician knows would be good for him, is what the Republicans call tact.

There is a close relationship between the phenomena treated by political economy and by sociology. If the Socialist could confine his sociological investigations to the study of primitive peoples, far away from the prejudices of today's complex questions, he would escape the political odium that he must now endure. The most eminent contemporary sociologists are Socialists; likewise, the Socialists are sociologists, and for this reason they never waste tissue in unproductive worry. They know that through psychology of the individual we come to know something of the individuals through whom are to be realized the ends that Socialism contemplates.

The human mind to a Socialist is like a city. It has its streets, its places of business and amusement, its citizens of every degree. For convenience of expression, it might be said that in each of us there exist two beings. The one is made up of all the mental states which refer only to ourselves and to incidents of our personal life. The other is a system of ideas, of sentiments, of habits, which acquaints us, not with our own personality, but with the group or the different groups of which we are a part; such are the collective opinions of all sorts.

In the latter part of the intellect is a certain section known to the Socialist as the Forbidden City. It is inhabited, not by orderly citizens under the rule of Right Reason, but by a lawless crowd known as the Prejudices. The majority, perhaps, are harmless folk who are content with their own little spheres, and the worst that can be said is that they have a knack of living without visible means of support. But there are others, however, who are militantly imperialistic. They are ambitious to become world powers. The ones I wish to especially make mention of are those which grow

out of differences in politics. They are bold, roistering blades, who will not stand a question; dangerous fellows, these, to meet in the dark!

Do you possess any of this class? Have you allowed this irrational resentment against your intellectual benefactors to survive, in spite of all discipline, into mature life? I will not deny but what our prejudices may make good study for the moralist, and possibly the artist might find instruction by viewing them; but that they contribute to our material welfare I emphatically deny.

When an intellectually slothful neighbor of mine points with pride to portions

of his untilled mental ground, I do not take a pharisaic attitude toward his prejudices, because I have myself felt a tenderness when the ploughshare of criticism has turned up a prejudice of my own. And it is very probable that I may yet possess patches of mental ground that are more picturesque than useful.

But truth is mighty and must prevail. Though the beginning of Socialist agitation has been humble, its volume small, its motive unperceived, it has at last won a hearing. You yourself, kind reader, are not now as prejudiced to Socialism as you were before you read this article.

Reviews and Notices.

The Library of Original Sources: Being "The Ideas That Have Influenced Civilization—in the Original Documents."

Francis Bacon, in his *Novum Organum*, expressed the need of a history of nature and experience, through the study of which, setting aside received opinions and notions, we might become true interpreters of the empire of man. Such a history has at last been given us in *The Library of Original Sources*, compiled and translated into clear English by the University Research Extension, Auditorium Building, Chicago. The editor-in-chief is Oliver J. Thatcher, Ph. D., University of Chicago, assisted by an able corps of associates.

In these days of scientific investigation and inquiry, when invention, discovery, and research have revealed the hidden secrets of the universe, and the equality of man is going forward to completion, the study of his ascent, through long periods of evolution, takes on a popular interest. The extension of education has forced a call for a classified world history, going back to the beginnings of social development. We are no longer satisfied with second-hand opin-

ions and expurgated editions. Isolated ideas and mystical interpretations do not interest us. We want to know the reasons of things, and the proofs must be ever before us. As Goethe, the poet-scientist, expressed it, let us have "more light." And this we have in the work before us; the wonder is that no one has thought of it before.

Dr. Thatcher's work is timely, not only for the student and general reader, who would keep pace with our rapidly changing order; but it affords a textbook for the enlarging curriculum of our schools and colleges and students of affairs. The kernels of whole libraries are within its covers. The catholicity of spirit and analytical mind of the editor is matched by a genius for classification which makes the approach of the student of the several departments easy and natural. Occident and Orient, the old ideas and the new, the world forces, constructive and destructive, are impartially presented. The dominant thought of the work is the unity of life, and the interdependence of man in all nations and periods.

Social science receives attention in

keeping with the trend of the age, which is expressing itself in a multiplicity of forms, marking the evolution of equality: in religion, literature, art, ethics, and government. Adam Smith and commercialism, Karl Marx and socialism, the one leading to capitalism, the other to coöperation, with the movements growing out of them, have their adequate place. Beginning with the Assyrians, the rock-ribbed strata of world history is revealed to us through the Egyptians, Jews, Greeks, Romans, medieval Christians, Reformation and feudalism, to commercialism and socialism, now in a death struggle for mastery in this and other countries. The way is long from the ideal estate of Plato, 400 B. C., to the ideal coöperative commonwealth of the twentieth century A. D., and the way is lined with the traces of the rise and fall of nations and established orders, and well marked with the milestones of constitutions, protests, declarations, charters, and bills of rights; and the record of all these is before us.

Here, with all the great documents of the successive ages, are the Athenian constitution, the acts of pagan and Christian Rome, the politics of Machiavelli, the theses of Luther, the *Institutes* of Calvin, the Dutch Declaration of Independence, the Magna Charta, the *Contrat Social* of Rousseau, the Declaration of Independence of the United States, and the Communist Manifesto of 1848,—underlying the great social movements for public schools, compulsory education, ownership of public utilities, municipal control, coöperation, and the socialization of the production and distribution of wealth.

The evolution of democracy in the United States is fully covered, showing the trend of social evolution in legislation, national and state, since the formation of the republic. The constitution of the United States, resolutions of the Hartford Convention, ordinances of nullification and secession, platforms of 1860, slave economics, monopolies and control

of trade, interstate commerce and control of railroads, decisions of the supreme court, and leaders of economic epochs from Samuel Adams to Lincoln, suggest the many subjects covered. The last volume issued brings us face to face with the conditions of the changing order. Here are presented the great social problems of the period, shown in the rise of the proletariat, the conflicts of labor and capital, and the theories of class evolution. Here is the prophecy and formula of scientific socialism, as outlined by Marx and Engels and the Fabians; feared by most men, but hailed by many as the climax of democracy, and which should be studied first hand by all, to dispel ignorance and stimulate investigation. As the great French sociologist, De Tocqueville, said sixty years ago, "If men of our time were led by attentive observation and sincere reflection to acknowledge that the gradual and progressive development of social equality is at once the past and present of their history, this evolutionary truth would confer a sacred character on the divine decree of change."

The social evolution of ages has wrought a revolution in the customs and laws of nations; but of all countries, the United States, founded on the principle of equality, which its founders separated from the theocratic powers of Europe, and grounded on civil and religious liberty, is best prepared to guide democracy to completion, through the peaceful means of the ballot. The revolution which has socialized Denmark and Belgium, controlled the legislation of Germany, placed labor leaders in the British Parliament, shaped the beneficent laws of Australia and New Zealand, and broken down the theocracy of Russia, is behind the investigations going on in our states and cities, and is preparing to nationalize our trusts and combines in the name of the people. It is behind our labor unions, and our great philanthropies, which only exist as private associations to stay the ravages of capital.

istic exploitation. The American people call loudly for relief against an industrial system which has created classes, multiplied inequalities, and controlled our legislation, national and state; a system which creates, on the one hand, millionaires and billionaires, and on the other hand wage slaves and paupers; which has broken up the home by forcing mother and child into the cheap-labor market, to increase private profits; which shapes legislation through the paid agents of monopoly and graft;

which has corrupted the public conscience, multiplied prisons and insane asylums, destroyed the faith of man in man, and made a travesty of Christian brotherhood and practice. "It is not creditable," as De Tocqueville, heretofore quoted, says, "that democracy which has annihilated kings will respect the citizen and capitalist."

But whatever may be our ideas as to the solution of our social and industrial problems, one thing is certain: that *The Ideas That Have Influenced Civilization—in the Original Documents*, which is in itself a document of documents, will illuminate the path of the serious student of social science. It should be in the possession of every library, school, college, and organizations of every class engaged in the study of present-day problems.

KATE BROWNLEE SHERWOOD,
Secretary Toledo Center University Extension,
Honorary President Ohio Newspaper Women's Association.

BOOKS RECEIVED.

The American Idea. By Lydia Kingsmill Commander. New York: A. S. Barnes & Co.

A review of this work, written by M. Florence Johnson, is crowded out of this number of *EUGENICS*, and will appear in the January number.

The Elder Brother: A Dawn-Thought Sketch. By C. L. Brewer. Chicago: Tomorrow Pub. Co. Cloth, 50 cents; paper, 25 cents.

A review written by Lillian Harman will be printed in some future number of *EUGENICS*.

Wiltshire Editorials. By Gaylord Wiltshire. New York: Wiltshire Book Co., 200 William street. A reproduction of leading editorials from *Wiltshire's Magazine*. Handsomely bound in cloth.

Sex Equality. By Emmet Densmore, M. D. London: Swan, Sonnenschein & Co. New York: Funk & Wagnalls Co. Price, \$1.50 net.

Policewomen. By Julia Goldzier. Published and sold by the author at 28 East Forty-fifth street, Bayonne, N. J. Price, 10 cents.

Capital Punishment. When Man Becomes Degenerate Is Woman Then to Blame? By Franklin E. Parker. Westwood, Mass.: The Ariel Press. Price, 10 cents.

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At the Desk.

I regret that the change in price is found necessary so soon after *EUGENICS'* maiden bow. Of course her old friends will "stand pat," and I even believe her new friends may be held in line; but will not the new price repel the more timid would-be subscribers?—that's the question.

New York City. DAVID A. MODELL.

Of course, I do not know what effect the increase in price will have on possible new subscribers; but we expect to make the magazine worth all we ask for it, and more. The fact that the size of the magazine was increased 25 per cent. with the second number, should not be overlooked. The July number contained but forty-eight pages, and I really thought it was large enough, and believed it might even be difficult to find enough desirable available matter to fill those pages. But it was soon apparent that a forty-eight page magazine was too small, and with the second number the size was increased to sixty-four pages, and that number has been maintained ever since. And it should be still larger. But we had to decide between decreasing the number of pages, using less expensive material, or increasing the price. We chose to maintain size and quality, in the hope and belief that they would be appreciated. We expect to improve *EUGENICS* in contents and make-up, and even in size, as rapidly as possible. Ours is a labor of love, and the finer the production the greater is our reward.

Here are some comments on the prospective change:

One of the youngest of our family of subscribers, though himself manifestly not young in years, writes:

So the price of *EUGENICS* goes up, eh? Well, I don't kick, though my income as a pensioner of the Civil War is rather limited. After paying board outside the Soldiers' Home eight months in the year, I don't have much for luxuries; but I shall keep on with *EUGENICS*, though my subscription will have to be in three installments, 50 cents each, maybe.

Augusta, Me.

H. P. CHEEVER.

A young woman who was born when the predecessor of *EUGENICS* was nearing the end of its first decade, and whose parents then were, and have remained, subscribers, says:

We like *EUGENICS* and will always take it, and \$1.50 a year will not be too high for us. When we think that trashy journals like ——— and others get \$3 a year, \$1.50 a year for *EUGENICS* seems very reasonable. Please send *EUGENICS* to the inclosed address for one year. I think I can get half a dozen subscribers. I have never before tried.

Palace, Okla. FANNIE M. DANIELS.

I wish again to request those who feel that the increase in price will be a hardship, to inform us of the fact.

* * *

The price of bound volumes of *EUGENICS* will be \$1.75 each, instead of \$1, as erroneously announced in the October number. We hope to have Volume I ready for delivery early in December, and wish to receive as many orders as possible before Dec. 1. The owners of sets who wish to send them here for binding may have the work done at a cost of \$1 each.

* * *

Dear Mrs. Harman: I gave the subscription blanks away to three medical men and sent each of them a copy of *EUGENICS*, and hope in that way to procure a few subscribers for the valuable little journal.

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EDWIN C. WALKER,

244 W. 143d St., Manhattan, New York City

Here is a suggestion which I think may prove useful. What do you think about it? Suppose you print a few dozen cards or letters explaining briefly but fully the objects of *EUGENICS*, and send them to me. I shall address them and post to medical men and others who, in my opinion, are likely to become subscribers.

I left a copy also at my booksellers', Brown Bros., Fifth and Pine streets, Philadelphia, and they are willing to take up an agency. If you decide to print the letters, then state at the bottom that Brown Bros. will receive subscriptions.

Philadelphia, Pa.

A. M. WOLFE.

This is a good suggestion. We will print the statements for Dr. Wolfe, and would be glad to hear from other friends willing to do similar work.

* * *

I do not share the opinions of Mr. Kerr and Prof. Larkin regarding government maintenance of children, and I expected to have something to say on the subject this month; but so much good matter has to stand over that I must allow this brain-child to join the good company of the excluded.

* * *

Some of the conjectures concerning the identity of writers for *EUGENICS* are quite amusing and remind me of the days of my youth when I played "blind man's buff"—and surely no reader is ignorant of that identity-guessing game. Mr. Morton's remarks concerning the authorship of the article by "Investigator" in our November number afforded us much amusement, and other

guesses regarding the same problem have added greatly to the gaiety of our little family circle. I should not have thought that any of our old readers would have needed a second guess. It seemed to me that the author's "ear-marks" (no disrespect intended) were apparent in every line. But I can explain one point which puzzles Mr. Morton. It was published under the "editorial" heading for the reason that it was the only matter sent by the editor which reached us in time for that number. His regular editorial matter arrived too late, and appears in this issue.

And the editor himself failed to recognize the style of the writer of the editorial paragraphs in the same number. He tells me that he is pleased with them, but asks why I signed them "M. C." The answer is easy—just because I didn't. I have written nothing for *EUGENICS* except that which has appeared over my own name.

One of the most amusing of the erroneous conjectures which have come to my notice recently was that of a correspondent of Mr. Crane, who accused him of being both James Armstrong and "Ann." Now, Mr. Crane is quite a versatile writer, but neither of the other two need any assistance from him. Mr. Armstrong does not hide the light of his genius under the bushel of a *nom de plume*; and as for "Ann"—well, though that is not all of her name, it is a part of it, and she is a woman and a very prolific writer for other publications as well as for *EUGENICS*. And speaking of Ann—what would you think of people who would inflict three on one defenseless baby? That's just what my parents did to me! The final syllable of every one of the three names they gave me was "an," and they added tautology to tautology by giving me a second name which means "a lily"—which is, manifestly, the meaning of my first name. But when I arrived at the mature age of nine or ten I discarded the superfluous "middle" name, and have been

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SAMUEL A. BLOCH,
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Lillian Harman ever since, and will probably so remain until the end of the chapter—or until I change my mind—and name. But to return to the subject with which I began this paragraph. One of the laughable cases of mistaken identity occurred a few years ago when I was publishing my father's paper during one of his vacations. A reader wrote to Florence Johnson that he considered it absurd and unjust for me to give so much more space to E. C. Walker than to James S. Denson, merely because of my personal liking for Mr. Walker, when Mr. Denson was really so much the better writer. Nothing funny in that! But Mr. Walker signed "James S. Denson" to some of his work, in compliance with my request that he credit some one else with a part of it. For in those days there were not so many good writers willing to write for our publications as now write for *EUGENICS*, and I wanted their work to spread out as much as possible.

* * *

Here is a letter which probably ought to appear in Lena Belfort's department, for it certainly involves a "personal problem"—and a racial, as well:

Dear Lillian: If you can spare the space in your valuable journal I should like to have the opinion of your readers as to my fitness to reproduce my kind.

My father's health was destroyed early in life by his service as a soldier in the Civil War. I was born when he was forty years old. My mother was a woman of average health and strength, ten years his junior. I am more like my father's people, and seem to have inherited his nerves. Hard study at college and mental and physical strain in my chosen vocation increased this natural tendency and came painfully near to destroying my reason at one time. To be exact, my case was deep melancholia, with a tendency to homicidal mania. At present I am much better, though I know that I am not yet fit to become a mother. My husband—to whose unflinching tenderness I owe my improvement—is a strong, vigorous young man in the late twenties. We are both passionately fond of children and desire at least one of our own. Would it be wrong? Could I by outdoor life and proper diet so build up my nervous system that it would not be wrong?

I have read that nervous people, even

with a hereditary taint of insanity—which I have not—by mating with others of strong physique can produce normal offspring.

Yours for humanity,

LULA N.

I can sympathize with Lulu N., for I spent years in trying to settle the problem for myself; and though I am the mother of two desired and welcomed children I cannot be entirely sure that it was reason and not blind instinct—maternal instinct—that settled the question for me. For "Our intellects were given us to find reasons for doing the things we want to do," is an assertion with a fairly solid basis on fact. The longing for a child was probably the strongest desire of my life. As far back as I can remember I have dreamed of what I wished my little girl to be. I was not more than five or six years old when I first saw the name Winifred. It was in a tiny story which appeared in "The Tribune Junior," a department in the old New York *Tribune*, and I then decided that would be the name of my

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daughter—and so it is. As a child I was morbidly sensitive, and suffered periods of great depression, wherein life seemed not worth living and Nirvana the ideal state. All through my childhood my father and I were confidential friends, and I was free to give expression to my feelings in my talks with him. He sympathized with me, though he had never had such experiences; in his greatest suffering he had never lost the desire to live. He attributed some of my feeling to prenatal influence. I was born a few years after the close of the War. My mother, the youngest of a family of five girls, and her father's favorite child, had seen him taken from his door by "bushwhackers" and heard the shot which ended his life—his life being the penalty he paid for the offense of being an "abolitionist." She

had seen her mother suffer practically the loss of her reason as a result of the shock; had endured the privations of the war time, but at the cost of permanent injury to her health. My father believed that these experiences had their influence on the lives of her two children. When I grew to womanhood I felt that I should never be content to miss the experience of maternity, and yet I did not wish to perpetuate my unhappy moods. Is life worth living? I asked myself. If it is, then I should make the best of it, and cease my morbid imaginings. And if it is not worth the living to me, I should step out of the door, and at once, and take whatever consequences could come to me as the result of my act. Needless to say, the balance was in favor of life; and so far as my individual life is concerned, it has steadily grown more interesting to myself, and I have entirely outgrown the morbid moods. This is not because the current of my life has flowed only in smooth places, for I have experienced plenty of what are usually called "troubles," but I have refused to let them really trouble me. After all, so much depends on the point of view and the will. My advice to Lulu N., then, is that she should be reasonably sure that she has rid herself of her unhappy moods before venturing to bring another being into existence, and that two years between the last of the moods and

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the inception of the new life is a period none too long. Dr. Foote, in his *Home Cyclopedia*, gives important and helpful suggestions regarding the preparatory period. Of course, I am aware of the fact that some physiologists claim that only the physical condition of the mother affects the offspring; but even if that were true, the physical condition is influenced by the mental, and it is well to be on the safe side,—if such condition be possible! LILLIAN.

OUR POSTAL DICTATORSHIP.

Sensational accounts of the recent "crushing" of the Fraternal Homemakers Society by the postmaster-general's issuance of a so-called "fraud order" make the facts in the matter of some interest. It will be remembered that on the alleged authority of local postoffice inspectors, as well as on information given to the press by the department at Washington, it was widely reported that the order was issued by the postmaster-general "on evidence sat-

isfactory to him" that the Fraternal Homemakers Society was engaged in a scheme to defraud the public and obtain money on false pretenses and that thousands of poor people in Chicago had been robbed of their savings. This in spite of the fact that the postmaster-general had before him a frank and explicit statement to the effect that the society was engaged in the entirely legitimate business of a coöperative agricultural fraternity: that it had about 500 members only, and all on an equal basis and with equal voice in the society's control; that its officers were amply bonded, and its affairs care-

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As a matter of fact, so far from personally profiting in a pecuniary way by his connection with the society as secretary, Mr. Paul Tyner, the secretary, showed that he had contributed substantially to its funds, as well as giving his time and labor to the upbuilding of the society for nearly a year, at considerable financial sacrifice.

In his formal answer to the order to show cause, Mr. Tyner plainly set forth that the issuance of such an order in

the absence of any notification of the identity of any accuser or any specifications of grounds of accusation or complaint, as of an examination of the society's books and records, would work grievous wrong and injustice, and would unwarrantably injure an entirely legitimate and meritorious business enterprise, undertaken in good faith and conducted with every regard for the interests of its members.

Of course, the postmaster-general's mind having been made up for him in advance by the regular routine of the bureaucracy, there was no pretense of a real investigation and no real opportunity for a hearing. Entirely in accordance with the letter of the law,—but, as it would seem, in plain violation of the spirit of the constitution and of all American fair play,—this little band of coöperators was adjudged and condemned and published to the world as “fraudulent,” their labors for months and the value of their advertising and other propaganda utterly destroyed at a blow, and their business subjected to heavy loss and damage as a result of the

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deliberate assassination of their reputation, without recourse and without appeal.

It is gratifying to know that in this trying emergency the members rallied about Mr. Tyner, expressing fullest confidence in him and pledging support in any possible action to right the injustice inflicted on the entire membership. An attempt was made to secure a reopening of the case, with opportunity to present to the department such undoubted evidence of the fact that the society was honestly organized and conducted, and that its members were perfectly protected from loss, as would make it the postmaster-general's plain duty, as a matter of simple justice, to revoke the "fraud order." This attempt was unsuccessful. Fraud orders are evidently never revoked. If the fallibility of the postmaster-general were

once admitted, he could not use this autocratic weapon again.

The trustees of the Homemakers, carefully considering the situation, decided that the long and expensive litigation that would be necessary to test the constitutionality of the law that gives to the head of the American postal department powers which one would have to go to Russia or some Oriental country not under the British, German, or French flags to find a parallel for, have now wisely effected a complete reorganization of the society and its work in combination with the United Industrial Society of Chicago, by which the investments of its members are fully protected and its work put on a solid basis. A. H.

I give nothing as duties; what others give as duties, I give as living impulses.
—Whitman.

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INDEX TO THE AMERICAN JOURNAL OF EUGENICS VOLUME I.

AUTHORS.

A. H. Our Postal Dictatorship.....	352	Hall, Bolton. Letter.....	41, 287
Allen, Theodore Franklin. Predeter- mination of Characteristics of Unborn Children.....	283	Halliday, Philip. Vision of Sir Laun- fal	296
Andrews, Steven Pearl. Sovereignty of the Individual	107	Letter	296
Ann. General Comment.....	35, 81, 221	Hardon, Charles. Letter.....	42
Armstrong, James. Careful Thoughts of a Careless Fellow.....	37, 224	Harman, Lillian. At the Desk.....	40, 94, 166, 227, 292, 348
Relative Sex-Morality.....	54	Conditions in Japan. (Note.)....	148
Sanity, Ceremony, and Love.....	143	"The Blossoming of Tansy".....	71
Aunt Flo. Letter.....	161	The Fruit of the Spirit.....	63
Barney, Carrie Ella. The Baby Brother	160	Harman, Moses. Angel City Notes...	32, 84, 157
Bedborough, George. Did Christ Con- demn Adultery?.....	196	Eugenics	81
Letter	232	Life, Health, Longevity.....	75
Marriage in the Melting-Pot.....	322	Marriage	153
Marriage-Law Reform.....	261	San Diego Notes.....	225, 332
"Votes for Women".....	129	Selfhood the Central Thought of Eugenics	324
Belfort, Lena. The Personal Prob- lem	212, 272, 337	The Outlook.....	215
Binney, F. A. Right Marital Rela- tions	138	Yesterday, Today, and Tomorrow.	28
Blad, Valdemar. Letter.....	289	Heusy, Paul. Naked in Court.....	89
Bobacín, Otto. Letter.....	233	Hinton, Charles H. The Gold Ball and the Gilt Ball.....	106
Browne-Thayer, Lillian. A Song of Maternity. (Poem.).....	60	Holmes, The Rev. Sidney. A Study in Social Psychology.....	49
Toward the Purple Mountains. (Poem.)	252	Hunt, H. W. Letter.....	98
Campbell, Sara Crist. Letter.....	236	Investigator. Opponents of Eugenics..	266
Cheever, H. G. Letter.....	348	Johnson, M. Florence. Culture: Phys- ical, Mental, Emotional.....	66, 275
Cowles, A. A. Letter.....	289	The Scientific Method and Eugen- ics	22
Crane, Jonathan Mayo. Reproduction of the Unfit.....	15	The White Slave.....	276
Right Marital Relations. (Com- ment.)	141	Jowett. The Eternal Problem.....	100
Dana, Louisa H. Letter.....	95, 286	Kerr, R. B. Fallacies of Puritanism..	186
Daniels, Fannie M. Letter.....	348	Nudity vs. Dress.....	343
Davis, W. H. Letter.....	289	The Old and New Ideal.....	315
Dewey, H. E. Letter.....	239	Kuhn, M. Obscenity Laws.....	282
Dickinson, Charles W. Letter.....	236	Kuznik, Maamlian, M. D. "The Un- written Law".....	230
Dietz, Lady Florence. Gleams. (Poem.)	38	Lant, John A. An Almost Forgotten Reformer	210
Edel, Ernest. Letter.....	95	Larkin, Edgar L. An Appalling State of Affairs.....	7
Ellot, George. Irresponsible Talkers..	106	This Inclusive-Love Business....	317
Ellis, A. E. Letter.....	96	L. D. H. Letter.....	96
Evans, J. Allen. Letter.....	99	Lehmann, Bruno. Letter.....	94
Evans, W. H. Letter.....	288	Lincoln, Daniel Webster. Letter....	96
Foot, E. B., Jr., M. D. Paternal Im- pressions	11	L. M. H. Letter.....	96
Fowler, Horace N. Letter.....	97	Louise. My Troubles.....	93
Fuerth, Henrietta. The Sex Problem.	253	Letter	163
Gilroy, W. E. Letter.....	98	Viola's Wanderings.....	161
G. L. Letter.....	288	Lula N. Letter.....	850
Gonnard, C. The Question of Popula- tion	57	Mann, Hugh. Two Tales.....	263
		M. C. "The Unwritten Law".....	80
		Editorial Comment.....	270
		Milton. Quotation.....	291
		Modell, David A. Letter.....	348

<i>Morton, James F., Jr.</i> Some Stray Shots	341	<i>White, Lillie D.</i> Good-Natured People I Have Met.....	62
<i>Nemo.</i> Letter.....	342	A New Public Guardian.....	206
<i>North, Charlotte C.</i> Letter.....	238	<i>Wilgus, William H.</i> Letter.....	166
<i>Oakley, P. E.</i> Letter.....	42	<i>Williams, Dr.</i> Letter.....	95
<i>Parnell, Raymond, M. D.</i> Dr. Saleeby on "Ideal Marriage".....	177	<i>Williams, Mrs. Louise.</i> Letter.....	237
Slaughter of Babies in Chicago.....	113	<i>Williams, Richard.</i> Letter.....	296
<i>Peabody, Philip G.</i> Letter.....	95	<i>Winifred.</i> The Young People. 38, 91, 160, 296	
<i>Phillips, Stephen.</i> The Question. (Poem.).....	311	Mary's Bicycle Ride.....	38
<i>Pietzold, A.</i> Letter.....	287	The Class Party.....	91
<i>Potter-Loomis, Hulda L.</i> Instruct the Youth	149	<i>Winne, Ernest.</i> Zephyr Ripples. (Poem.)	132
Medical Interest in Sexual Problems	25		
<i>Rader, L. E.</i> Letter.....	42		
<i>Reedy, William Marion.</i> Arbitrary Press Censorship	83		
<i>Robinson, Victor.</i> The Wife. (Poem.)	198		
<i>Robinson, William J., M. D.</i> Monogamic Marriage.....	208		
Obscene Literature.....	280		
<i>Roe, Gwyneth K.</i> Letter.....	287		
<i>Sadie L.</i> Letter.....	287		
<i>Saleeby, C. W., M. D.</i> Eugenics: The Future of Man.....	241		
<i>Schroener, Olive.</i> Liberty Strengthens and Exalts.....	87		
<i>Schroeder, Theodore.</i> I Want Your Advice	101		
Opposition to Freedom of the Press	1		
Why Do Purists Object to Sex Discussions?	118		
Varieties of Official Modesty.....	299		
<i>Severance, Juliet H., M. D.</i> Letter...	231		
<i>Shelley.</i> Quotation.....	280		
<i>Shepherd, S. R.</i> The Nude in Japan..	145		
<i>Sherwood, Kate Brownlee.</i> Book review	345		
<i>Shufeldt, R. W., M. D.</i> Science of Stipiculture	193		
<i>Small, E. L.</i> Letter.....	97		
<i>Steel, Mrs. D.</i> The Kingdom of the Soul	69		
<i>Steiner, Joseph, Ph. D.</i> Climatology and Eugenics	134		
<i>Stockham, Alice B., M. D.</i> Baby-Culture	303		
<i>Strout, Albert.</i> Politics, Prejudice, and Sociology	344		
<i>The Understudy.</i> In the Editor's Wake	329		
<i>Tyner, Paul.</i> Sex in Social Evolution	190, 248		
<i>Van Vorhis, Flavius J.</i> Letter.....	96		
<i>Vose, Bertie.</i> Letter.....	288		
<i>Walker, Edwin C.</i> Cooperation by Liberals	234		
Marriage as a Business Proposition	18		
Sex and the Administrative Process	278		
The "Unwritten Law".....	123		
<i>Walters, B., M. D.</i> Personal Liberty in the Sex Relation.....	340		
<i>Washburn, Albina L.</i> Letter.....	235		
<i>Wastall, Arthur.</i> Climatology and Race Culture	312		
<i>Wheeler, George B.</i> Letter.....	166		

SUBJECTS.

Administrative Process, Sex and the. <i>Edwin C. Walker</i>	278
Adultery: Did Christ Condemn It? <i>George Bedborough</i>	196
Advice, I Want Your. <i>Theodore Schroeder</i>	101
An Almost Forgotten Reformer. <i>John A. Lant</i>	210
Angel City Notes. <i>Moses Harman</i>	32, 84, 157
Appalling State of Affairs. <i>Prof. Edgar L. Larkin</i>	7
Arbitrary Press Censorship. <i>William Marion Reedy</i>	83
At the Desk. <i>Lillian Harman</i>	40, 94, 166, 227, 292, 348
Babies, Slaughter of, in Chicago. <i>Raymond Parnell, M. D.</i>	113
Baby Brother. (Poem.) <i>C. E. Barney</i>	160
Baby-Culture. <i>Alice B. Stockham, M. D.</i>	308
"Blossoming of Tansy." <i>Lillian Harman</i>	71
Books Received.....	164, 290, 345
Careful Thoughts of a Careless Fellow. <i>James Armstrong</i>	37, 224
Censorship, Arbitrary Press. <i>William Marion Reedy</i>	83
Children, Determining Characteristics of. <i>Franklin T. Allen</i>	283
Christ: Did He Condemn Adultery? <i>George Bedborough</i>	196
Class Party, The. (A Playlet.) <i>Winifred</i>	91
Climatology and Race Culture. <i>Arthur Wastall</i>	312
Climatology: Its Bearing on Eugenics. <i>Joseph Steiner, Ph.D.</i>	134
Concerning Morals. <i>Lena Belfort</i>	272
Coöperation of Liberals. <i>Edwin C. Walker</i>	234
Culture: Physical, Mental, Emotional. <i>M. Florence Johnson</i>	66, 275
Does Obscene Literature Tend to Moral and Physical Injury? <i>William J. Robinson, M. D.</i>	280
Editorial Comment. <i>M. C.</i>	270
Eugenics. <i>Moses Harman</i>	31
Eugenics, Bearing of Climatology on. <i>Joseph Steiner, Ph.D.</i>	134
Eugenics, Opponents of. "Investigator"	266
Eugenics: The Future of Man. <i>C. W. Saleeby, M. D.</i>	241
Eugenics, The Scientific Method and. <i>M. Florence Johnson</i>	22

Evolution, Sex in Social. <i>Paul Tyner</i>	189, 248	Opponents of Eugenics. <i>Investigator</i>	266
Fallacies of Puritanism. <i>R. B. Kerr</i>	186	Opposition to Freedom of the Press. <i>Theodore Schroeder</i>	1
Freedom. <i>Lena Belfort</i>	337	Our Postal Dictatorship. <i>A. H.</i>	352
Freedom of the Press. <i>Theodore Schroeder</i>	1	Outlook, The. <i>Moses Harman</i>	215
Fruit of the Spirit. <i>Lillian Harman</i>	68	Paternal Impressions. <i>E. B. Foote, Jr., M. D.</i>	11
Future of Man—Eugenics. <i>C. W. Saleeby, M. D.</i>	241	Personal Liberty in the Sex Relation. <i>B. Walters, M. D.</i>	340
General Comment. <i>Ann</i>	35, 81, 221	Personal Problem, The. <i>Lena Belfort</i>	212, 272, 337
Gleams. (Poem.) <i>Lady Florence Dixie</i>	38	Politics, Prejudice, and Sociology. <i>Albert Strout</i>	344
Gold Ball and Gilt Ball, The. <i>Charles H. Hinton</i>	106	Population, The Question of. <i>C. Gonnard</i>	57
Good-Natured People I Have Met. <i>Little D. White</i>	62	Press, Freedom of. <i>Theodore Schroeder</i>	1
Haywood's Square Deal.....	34	Problem, The Eternal. <i>Jowett</i>	100
Individual, Sovereignty of. <i>S. P. Andrews</i>	107	Problem, The Sex. <i>Henrietta Fuerth</i>	253
Instruct the Youth. <i>Hulda L. Potter-Loomis</i>	149	Psychology, A Study in Social. <i>The Rev. Sidney Holmes</i>	49
In the Editor's Wake. <i>The Understudy</i>	329	Public Guardian, A New. <i>Little D. White</i>	206
Irresponsible Talkers. <i>George Eliot</i>	106	Purists and Sex Discussions. <i>Theodore Schroeder</i>	118
I Want Your Advice. <i>Theodore Schroeder</i>	101	Puritanism, Fallacies of. <i>R. B. Kerr</i>	186
Japan, The Nude in. <i>S. R. Shepherd</i>	145	Question of Population. <i>C. Gonnard</i>	57
Kingdom of the Soul. <i>Mrs. D. Steele</i>	69	Question, The. <i>Stephen Phillips</i>	311
"Lending Our Minds Out." <i>Lena Belfort</i>	274, 338	Reformer, An Almost Forgotten. <i>John A. Lant</i>	210
Liberals, Cooperation of. <i>Edwin C. Walker</i>	234	Reform, Marriage-Law. <i>George Bedborough</i>	261
Liberty Strengthens and Exalts. <i>Oliver Schreiner</i>	87	Relative Sex-Morality. <i>James Armstrong</i>	54
Life, Health, Longevity. <i>Moses Harman</i>	75	Reproduction of the Unfit. <i>Jonathan Mayo Crane</i>	15
Literature, Obscene. <i>William J. Robinson, M. D.</i>	280	Reviews and Notices.....	164, 290, 345
Love Worketh No Ill. "The Strike of a Sex".....	102	Right Marital Relations. <i>F. A. Binney</i>	138
Man, The Future of. <i>C. W. Saleeby, M. D.</i>	241	Comment on. <i>J. M. Crane</i>	141
Marital Relations, Right. <i>F. A. Binney</i>	138	San Diego Notes. <i>Moses Harman</i>	225, 332
Marriage. <i>Moses Harman</i>	153	Sanity, Ceremony, and Love. <i>James Armstrong</i>	143
as a Business Proposition. <i>Edwin C. Walker</i>	18	Science of Stirpiculture. <i>R. W. Shufeldt, M. D.</i>	193
Dr. Saleeby on Ideal. <i>Raymond Parnell, M. D.</i>	177	Scientific Method and Eugenics. <i>M. Florence Johnson</i>	22
in the Melting-Pot. <i>George Bedborough</i>	322	Selfhood the Central Thought of Eugenics. <i>Moses Harman</i>	324
-Law Reform. <i>George Bedborough</i>	261	Sex and Administrative Process. <i>Edwin C. Walker</i>	278
Monogamic; Remarks on. <i>William J. Robinson, M. D.</i>	208	Sex in Social Evolution. <i>Paul Tyner</i>	189, 248
Mary's Bicycle Ride. (Story.) <i>Winifred</i>	38	Sex Problem. <i>Henrietta Fuerth</i>	253
Maternity, A Song of. <i>Lillian Browne-Thayer</i>	60	Sexual Problems, Medical Interest in. <i>Hulda L. Potter-Loomis</i>	25
Medical Interest in Sexual Problems. <i>Hulda L. Potter-Loomis</i>	25	Slaughter of Babies in Chicago. <i>Raymond Parnell, M. D.</i>	118
Monogamic Marriage. <i>William J. Robinson, M. D.</i>	208	Social Evolution, Sex in. <i>Paul Tyner</i>	189, 248
Morals. <i>Lena Belfort</i>	272	Social Psychology, A Study in. <i>The Rev. Sidney Holmes</i>	49
My Troubles. (Poem.) <i>Louise</i>	93	Some Stray Shots. <i>James F. Morton, Jr.</i>	341
Naked in Court. <i>Paul Heusy</i>	89	Song of Maternity. (Poem.) <i>Lillian Browne-Thayer</i>	60
Nude in Japan. <i>S. R. Shepherd</i>	145	Sovereignty of the Individual. <i>Stephen Pearl Andrews</i>	107
Nudity vs. Dress. <i>R. B. Kerr</i>	343	Stirpiculture, Science of. <i>R. W. Shufeldt, M. D.</i>	193
Obscene Literature. <i>William J. Robinson, M. D.</i>	280		
Obscenity Laws. <i>Theodore Schroeder, M. Kuhn</i>	1, 282		
Old and New Ideal, The. <i>R. B. Kerr</i>	315		

This Inclusive-Love Business. <i>Edgar L. Larkin</i>	317	Various Voices	230, 278, 340
Toward the Purple Mountains. <i>Lillian Browne-Thayer</i>	252	Viola's Wanderings. (Story.) <i>Louise</i> ..	161
Two Tales. <i>Hugh Mann</i>	263	Vision of Sir Launfal. <i>Philip Halliday</i>	296
Unfit, Reproduction of. <i>Jonathan Mayo Crane</i>	15	"Votes for Women." <i>George Bedborough</i>	129
"Unwritten Law." <i>M. C.</i>	80	Wife, The. (Poem.) <i>Victor Robinson</i>	198
<i>Edwin C. Walker</i>	123	Yesterday, Today, Tomorrow. <i>Moses Harman</i>	28
<i>Maximilian Kuznik, M. D.</i>	230	Young People, The. <i>Winifred</i>	38, 91,
Varieties of Official Modesty. <i>Theodore Schroeder</i>	299	160, 296
		Zephyr Ripples. (Poem.) <i>Ernest Winne</i>	132

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